

TODAY'S WORLD

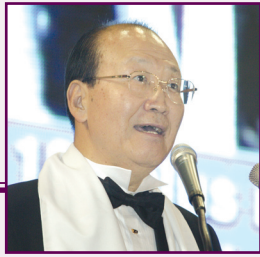
AUGUST 2005

A Muslim Leader Speaks on Peace

IRFF, Thirty Years of Friendship

WCSF 2005 Highlights





International President's Message

Dr. Kwak Chung-hwan

Honoring Sacrifice and Nobility

The following is the speech that Dr. Kwak Chung-hwan gave at the Little Angels Performing Arts Center on July 26, 2005, at a banquet honoring Korean War veterans from all sixteen nations that had fought with the UN Peace Forces.

Honorable Korean War veterans from the sixteen nations of the UN Peace Forces who fought in defense of Korea, distinguished guests, ladies and gentlemen:

I extend my heartfelt welcome to you all on behalf of the founder, Dr. Sun Myung Moon. Welcome back to the Republic of Korea, the land of freedom, hope and prosperity, which was built on the foundation of the blood, sweat and tears you shed and the sacrifices you made as youth fifty-five years ago.

Unfortunately, for too many people, this significant chapter in history is being forgotten. In reality, when viewed in light of humanity's long struggle for lasting freedom and peace, the Korean War is one of the most critical moments in history. Its significance and place in history should never be erased from memory.

When we look from a global perspective, we recognize that the Korea War was the first war in which representative nations of the free world came together in a unified way to protect freedom and peace against the international communist movement, which had spread throughout the world, from Eastern Europe to China, in the post-World War II era.

The Berlin Wall separated the western half of the globe from communism—the movement that was characterized by atheism, violence, tyranny, poverty and oppression and that set its sights on Western Europe after the successful domination of Eastern Europe. The thirty-eighth parallel on the Korean peninsula played the exact same role in the eastern half of the world.

If the UN Peace Forces had not participated in the Korean War, the entire peninsula would have been communized. In fact, Japan itself, which even now has an active communist party with representatives retaining seats in the Diet, would very like-

ly have fallen to communism. Stalin had, at that time, a serious, strategic goal to communize Japan.

If Korea, and later Japan, had been communized, the U.S.A. would have had no choice but to abandon West Germany and Western Europe in order to defend the vast territory of the Pacific Ocean and its homeland.

What you fought to protect during your youth was not just some unknown nation in the Far East, the Republic of Korea, but rather the freedom and peace of all the people of the world. In the international history of geo-politics, the thirty-eighth parallel that divides the Korean peninsula, like the Berlin Wall, was the confrontation line and border line between the free world and communism, between the open society of peace and tyrannical oppression, and between affluence and poverty. It was the last safeguard for humankind's freedom and peace.

With the end of the First World War, all the colonies around the world that were under the rule of that war's defeated nations were liberated. With the end of the Second World War, the colonies under the rule of both the defeated and victorious nations were liberated. However, Korea was divided north and the south at the thirty-eighth parallel. In reality, the nation of Japan, that aggressor that started the war, should have more appropriately been divided, as was Germany. Why, instead, was our nation divided?

I believe there is a spiritual or providential reason for this development. In fact, there is no way to explain this situation without understanding God's providence as the effort to bring about the complete salvation and liberation of all human beings, bound by sin since the time of Adam and Eve. As God seeks to restore humankind from our fallen state, righteous people have often suffered more than the unjust, and goodness has always faced persecution. Time and time again, good people of faith and conscientious people have suffered while the forces of evil gained power and influence.

It had always been part of God's providence to sacrifice the righteous in order to save the unjust. Rev. Sun Myung Moon

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Rev. Kim Zim-moon Appointed Secretary-General of FFWPU International Office



Last month, Father personally appointed Rev. Kim Zin-moon to the position of secretary-general of FFWPU International. Working directly under Rev. Kwak, Rev. Kim will supervise the many activities of the Seoul office, including publishing this magazine.

Rev. Kim has spent a large portion of his church life in the world mission area. He was an international itinerant worker from the early 1980s, and supported the developing mission work in numerous countries. In the early 1990s, he was continental director of North America, after which he was appointed to the World Missions vice-directorship under Rev. Kwak. He managed to simultaneously work as continental director for Latin America and as national messiah to Antigua, an island nation in that region. Most recently prior to this current assignment, Father had appointed him to the role of world director of IWs. His experience, wisdom and warmth of heart will greatly benefit the global movement.

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Cover Photo: True Parents' benediction at the Blessing Ceremony, August 1, 2005, at Yu Gwan-soon Gymnasium in Chonan, Korea

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All About Creation

Excerpts from Father's speech at the 43rd Day of All True Things, given on June 7, 2005, at Cheongpyeong Heaven and Earth Training Center in Korea

Is today a delightful day, a joyous day or a lovely day? Of the three, which would you like it to be? The Day of All True Things is all about creation, and when we say creation, we mean more than one kind; this word is all-inclusive. Therefore, the Day of All True Things is also not just one kind only: there are bright days, and there are dark days, and the days in between—in short, days of every description and color.

When we speak of the Day of All Things, we are referring to the world and all things in it, which includes gloomy things, bright things, ugly things, pretty things, good days, joyous days, loving days, and so on and so forth. The main point we need to reflect on today is what of the many things encompassed by this day should take the central position. This is a day when we can turn a key to open something that is locked up!

Consider your life. Is your life good, bad or mediocre? Do you live in affluence, or in poverty? Have you, in one way or another, been leading lives that progress or regress? This question poses a problem.

If you Unification Church members in front of me here are true members and have remained true from the day you first learned about the Unification Church until now, your solid faith should have become a seed, your lives should have added nutrients to that seed for its subsistence so that it could sprout, and along with that should have grown in happiness and brightness.

When you think about how you have poured decades of your life into the Unification Church, you must ask yourself whether you can feel more joy over having given everything and invested yourself substantially over that time than the joy you felt when you first joined the church. Can you honestly affirm that this is the case, or not? That is an important question.

There is no one among you who was not persecuted when you first joined the Unification Church. Your parents told you not to go to the Unification Church. Though I taught you to obey your father and mother absolutely, and to set an example for everyone around you, even the teachers in your countries, your parents still persecuted you for coming to our church.

Why did they do that? That's the question.

Though you knew what you were doing when you joined the church, your mothers, fathers and those around you all opposed your joining. If there is truth in this world, that way of truth will not be welcome by many people who are near the truth but who are living in the wrong way. Even among one thousand people or ten thousand people, all without exception will oppose it if truth exists in this world.

When you first joined the Unification Church, you started climbing from the bottommost place. In the beginning, you would have given cheers for sheer joy; when you were liberated and had spiritual experiences, you would have felt as if you were floating in midair. At the same time, though, you would also have experienced opposition from all sides—from your parents, your siblings, your neighbors and relatives, your clans, and your nations. If you were from Korea, you would have been opposed by not only the nation of Korea but also all nations related to Asia, such as Japan and other adjacent nations, and further, all nations in the world with any national rights to their name, be they advanced nations or less developed ones. You must have experienced what it felt like to be in such a position.

The question you should be asking yourself is where you, whose circumstances I have just outlined, should live. This is a very important question. Should you continue to live where you are now, or should you first digest then subdue an environment wherein you experience opposition, before living in it? It is not



Father speaks at the WCSF Congratulatory Banquet on August 1, 2005, at the Lotte Hotel, Seoul

known that you can, in fact, subdue it. How will you surmount the course given to you in life, with high rugged mountains standing in the way and thorns and barbed wire strewn across your path, until you are finally liberated and free to find your own path?

This question is important, because if individuals first joined the Unification Church with joy, but soon found themselves being opposed—be they ordinary individuals, families, CEOs, presidents, or even the proud heads of nations—they need to have something on the other side that will give joy to them, and courage and strength to surmount the opposition they face and cross over to the other side. So, you need to analyze this in detail, and determine the path you follow, saying to yourself, “To achieve such and such a goal, I will have to follow such and such a path.”

If you were to go on recklessly and without thinking of the future, that is worse than not going at all. If you are reckless and thoughtless as to where you are going and what you are doing, you can very easily do harm to the environment, scar it and damage it beyond repair, and so anyone who tries to go on arbitrarily is foolish.

In that case, of the many Days of All True Things, which would be the best day of all? The day on which a person—born as the ruler of creation—occupies the position of a child of God and is loved by Him would be the day of greatest hope for humanity. If God had created human beings to be His sons and daughters—which is the case—the day they occupy their proper positions would mark not only the day of the most supreme joy to God but also the beginning of the day of love. Why? Love is something that cannot be achieved alone; therefore, if a relationship with an object figure is not established, it would remain an unfulfilled dream, it would disappear when blown by the slightest breath.

Those of you who believe that love can be achieved alone, raise your hands. I see a few. You Buddhist monks who are here must all marry. You may feel insulted by what I’m saying, as if you have woken up after having a bad dream, but your dreams will continue getting worse until it is almost as if you had died; then you will wake to find that you have been resurrected, wouldn’t you? Just as there is every possibility that you will

wake up and find yourselves dancing in a field of flowers, there is also every possibility that what I’m saying is not mere rambling, but that everything I’m saying is significant. Bearing this in mind, monks or Buddhist nuns, men or women, will become disqualified if they do not marry. No matter how hard they may try, they wouldn’t know or understand love.

What more can I say about this? I have drawn my conclusion, so there is no need for me to say anything more. You can become saints and sages, holy sons and daughters, and families of holy sons and daughters. Now that I have told you to get married, what more is there to it?

We need to become princes in whom God can take delight. We need to respect God’s rights. Under what circumstances would we be in the best position to respect His rights? When we become His firstborn sons and princes and the firstborn daughters and princesses of God, and serve Him as such. He is alone in His palace, so we need to become His physical bodies by having Him leave His palace and come and reside in our minds, becoming one with His sons and daughters. Which should laugh out loud, “Ha ha ha,” in joy—the mind or the body?

Where is the starting point, the source of my joy? It is when we serve Him from the depth of our hearts while centered on the love of a child for a parent, become one, form a family and live happily. It is from our heart, serving God; it is not in the human realm but in the realm of heaven and God that our joy begins. Happiness originates not in the human realm but in the realm of Heaven and God, the flower of happiness that blooms there would be of the greatest happiness, and the scent given off by that flower would be the sweetest. In short, from that place would emerge the absolute scent, the absolute flower, the absolute condition, and the absolute love that is greater than the greatest in the world.

What, then, is creation? Why has the Day of All Things remained as it has to this day? Through the Fall, we lost our intended position; the origin of the Fall was the failure of the prince and princess, serving God as the king, to establish the domestic environment of love in the midst of a place where the flowers of love bloom. Through those flowers, butterflies and bees connect to the origin of life and seek God to connect to

The Holy Wine Ceremony, a ceremony to remove the original sin, is a heavenly gift to all humankind that is bestowed by the Parents of Heaven, Earth and Humankind. The Holy Wine Ceremony for the International Blessing of 400 million Couples,

Sixth Phase, was held in participating nations around the world centering on Korea, on the morning of July 31, 2005 (Korean time). Left, Rev. Phillip Schanker distributes Holy Wine at one place of accommodation for couples participating in Korea.



PEACE CUP KOREA 2005



Peace Cup 2005, which was broadcast to 120 nations and in 19 languages, drew 420,000 fans, a match average of 32,000, which is very impressive compared both to the first Peace Cup and to the Korean soccer league. Relationships develop around sports—1: Father awards the first prize check to the 2005 champions, Tottenham Hotspur of England; 2: Park Geun-hye, chairwoman of the Grand National Party and daughter of the late Park Chung-hee, President of

Him.

Considering this, would God have rejoiced, or grieved, as He cast His eyes on the fallen environment? An answer is unnecessary. All bad words that exist in the world, despair, discouragement, and the like, began there.

How did something so unfortunate ever happen? Every bad thing, the misery of humanity, stemmed from God's losing His dream of love blossoming in a family of love; on account of this, we are drowning in the inescapable sea that is this weary world, suffering from discouragement, despair, disagreement and discord. If we had the ability to liberate and free ourselves from such a situation, there would be no need to worry. The reality, though, is that we have no such ability. Even God Himself has been entangled in this trap we ourselves have created.

What is the key to solving this problem? What is the core of the Divine Principle? What is the gist of what Divine Principle teaches? Is it religion, love, or obedience? **[It is love!]** What comes first, love, religion or obedience? **[Love comes first.]**

We need to delve into the matter and find out what is at the root. Wouldn't God have wanted to have the object of His love in His grasp, to hold, to keep near? Some of the people here have risen in the world; they have served as ministers, presidents, standard-bearer of nations, and are boasting to others, "There is not one Korean citizen who does not know me." The important question, though, is whether you have become the object of the King's love....

What is happiness? The person who always has an object figure to give to and receive from whenever he wants and who enjoys this free environment night and day, when young, when old—eternally—can truly be said to be a happy person!

To summarize it all and to draw a conclusion about ourselves, we should ask ourselves whether we are happy, wretched, lonely or glad. That's the conclusion. Well, those of you who are here, are you happy, or unhappy? **[We are happy.]**

So, what did I say God likes the most? **[Love.]** Love. Have you seen love? Do you understand love? If the love of God is true love, do you understand true love? How can people who do

not even understand the love of a sparrow twittering outside or the love of a pig understand true love? This is also a big problem.

So, would God like true love the most, or not? **[He would.]** Since He likes it the most, would He have wanted, as the object of His true love, the substantial entity of true love to be something that is just as incorporeal as He is, or would He have wanted that entity to be the most visible thing in all creation, superior to others and able to listen, see, and speak better than others as their representative, in other words, qualified in every aspect to be their king? So, which would it be—the former or the latter?

What is the very essence of the matter? Is God reckless and thoughtless, or is He prudent and discreet, thinking deeply, highly and broadly? If desire is great, does one become the owner of desire, the owner of ambition or the owner of faith? What is best—desire, ambition, or faith? **[Faith.]**

When you say faith, what is that all about? Desire or ambition is something a person can cherish alone, but faith is different. In the Korean word for faith, *shinang*, the Chinese character for "shin" stands for "faith (信)" and is made up, in turn, of two Chinese characters, "man" (人) and "word" (言), so the word "shinang" means that man becomes one with the word and worships (the Chinese character for *ang* (仰) stands for "worship") the One on High. Plainly speaking, the word "faith" clearly brings us together with God, and so it is different from such words as "ambition," "desire," "despair" or "lamentation."

So, what would He choose to be, the One with absolute ambition, the King of desire or the King of faith? Which? **[The King of faith.]** Why? The word signifies our becoming one with the word in worship. No being on earth is superior to one's father, teacher or king. Only God is. It is only He, and none other, who can be the Lord whom humankind united with the word can worship!

If you don't like powerful ambition or desire but want to serve God as the greatest king of ambition and the king of desire through your faith, you have to use expressions pertinent to faith. You need to understand that desire and similar things concern the individual alone, whereas faith is premised on the



Korea from 1963–1979, greets Father, while Chun Do-hwan, President of Korea from 1980–1988, looks on; 3: right to left, Kook-jin nim, True Mother, True Father, Dr. Kwak, Moon Hee-sang (Chairman, The Uri Open Party), Lee Cheol-seung (Chairman, Seoul Peace Prize Cultural Foundation), Kim Min-ha (President, The President's Advisory Council on Unification) watch a game from the best seats in the house; 4: Chun Do-hwan greets Father before the opening game

existence of a relationship.

When we ask what God desires above all other things, the answer is a mind of absolute faith, something that cannot be achieved alone. This encompasses humankind, the word, the truth and all principles. In short, God wishes to become the king of absolute faith!

The conclusion you should reach from these facts is that all that symbolizes dreams, love, ideals and everything that is good beyond goodness cannot exist without God, and that such things cannot exist if you reject the actual existence of God's love, God's faith and God's absolute obedience. From the very outset, God upheld absolute faith.

Do you think religious figures, such as Jesus, also upheld the kind of absolute faith that God had at the time of the Creation? Jesus was the son of God, as were Confucius, Buddha, and other religious leaders; as such, they should have followed God's example, but what are the conditions of relationship that establish absolute faith? Only if you follow the path that seeks out those conditions can you reach the right conclusion. Otherwise, numerous realms will be mixed together. If that had been the case, there would have been no way to restore the spirit world, and God would have been beset with difficulties.

God insisted on absolute faith. What was that faith? It was the faith, desire and ambition necessary to establish the object of absolute love! What is the essence, the pith and marrow of the Unification Church? God is absolute faith, absolute love and absolute obedience! It is to establish these three principles in a place where they could be united as one, and to make it so that the object of love would absolutely believe, serve and uphold God.

It is not enough for that object of love, the object centered on love, to practice only absolute faith. He or she must also practice absolute obedience. Obedience refers to giving everything one has—even one's own way of thinking and one's form of existence—and forgetting that one has given. The place of obedience is entirely connected to giving up everything and forgetting everything one has given up.

That is why absolute faith, absolute love and absolute obedience are the three parts that make up the whole! You've never heard this before, have you? Such a concept is not found in the Divine Principle book. What did I say absolute faith, absolute love and absolute obedience are? [\[Three parts that make up the whole.\]](#) If one of the three, absolute obedience for instance, is missing, absolute faith would crumble and absolute love would cease to exist. Only when obedience is there can the whole be solidified into perfection.

Since this is the case, when our absolutely faithful God was setting the standard within Himself, would He have considered finding His wife? Would He have thought of investing Himself absolutely to have sons and daughters? Naturally, before you can think of having sons and daughters, you first need to have a wife. Then, on what is absolute faith based? On God Himself! Absolute faith was determined centering on God Himself.

Why did He need absolute love? God requires an object. Before establishing a standard of faith that emphasized Himself, He established the position of love that emphasizes the object; with God in the position of a husband, this position of love, God's object partner, would be a woman.

One of His deepest desires, therefore, was to find a loving wife. In order to do so, He would have to invest everything He has into the task, giving hundreds, thousands, tens of thousands, and millions of times, ungrudgingly—indeed, gladly—to perfect that object of love.

Would God wish the object of His love to be ten times better than He, or billions of times better? [\[Billions of times.\]](#) Do you feel the same way? [\[Yes.\]](#) If you really understand God's wish for His object to be billions of times better than He, the question is whether you have set up such a path, direction, and purpose—to forget billions of times and to express respect billions of times by serving and living with your wife or husband. Reflect on this point as you look back on your life.

If a husband is immersed in moody silence, not saying three words about where he has been and what he has been doing, doesn't his wife tend to start nagging and irritating him? A



During the WCSF 2005 final banquet on the evening of August 1, Hyung-jin nim went from table to table greeting participants from a wide variety of faiths. In recent months, Hyung-jin nim has begun a series of visits to religious institutions. He took a trip to Italy on July 2–7, where he visited a Benedictine convent, and plans pilgrimages to Greek Orthodox, Hindu, Buddhist, Jewish, Muslim and Protestant sites. An Italian member reported that while at the convent, Hyung-jin nim led by example in serving the nuns. The first day he initiated a clean up effort of the convent grounds and the surrounding area. He asked that

woman feels left out and ignored if her husband knows something but does not share that information, doesn't she? A woman doesn't like her husband to keep secrets. There are bound to be secrets. You should realize that there are no secrets on the path of love, but on the paths of the nation and ideal world, secrets need to be kept between men and women.

When God was creating the universe, He wished to make the object of His love the most precious of all the extremely small beings created, to be elevated over time, so that the object of His love would have gone from low to average, then above average, then higher, higher, and higher until it became the highest of all creatures. Even then, God would have wanted the object of His love to be millions of times better than the best. So, laying aside His own dignity and honor, He would have to give a hundred times and keep forgetting that He had ever given. The value of the object of His love would be equal to only what He has given.

Therefore, when you give, you should forget what you have given, be it something with a value of a 100, 110 or 1,000. Even when you give to the level of 10,000, you should still forget that you have given and be of a mind that you will give continuously, forever, and continue to forget that you have given. Then, the substantial object of love and the substantial object of hope—standing on a foundation of absolute faith, absolute love, and absolute obedience—will automatically want to give her life and all her possessions, to deny herself millions of times in order to give more; she will be filled with so much love that she will even want to give her own life for her sons and daughters. You cannot help but acknowledge the logic behind this statement! [\[Amen!\]](#)

That is why God created everything, from the molecules of the smallest microorganisms to elements themselves, to be the raw materials for creating His future ideal, substantiated entity of absolute love. God has repeatedly given absolutely and forgotten thousands of times in making even the smallest of the small objects of His absolute faith and absolute love. He can continue to do so for thousands of years, tens of thousands of years, and even billions of years, trying to find that woman who can think of Him as her father, as her husband, as her brother, and as her object of love. From this fact can be derived the logic that if there were a son and a daughter who treated their mother in the same way that God invests in someone and forgets, they could not

help but be a son and daughter of filial piety; the same would be true of a loving wife who treats her husband in that way. Moreover, a husband and wife who care for each other in that way would be the mother and father of patriots, saints and holy sons and daughters.

When you come to understand God, you will also realize that, as a being of absolute faith, absolute love and absolute obedience, He created the microorganisms, atoms and molecules in order to make what I have just said come to pass. ...

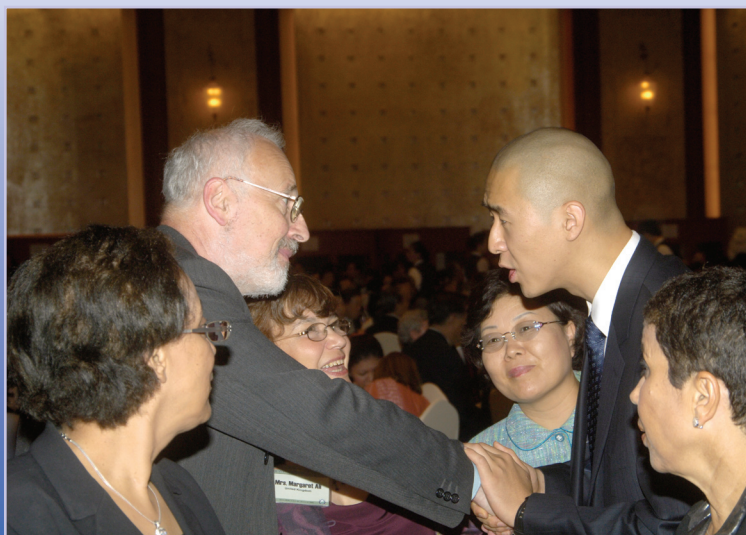
In a Korean nobleman's house, the lady of the house resides in the master bedroom, while the grandfather occupies the bedroom across the hall. Under those circumstances, who would act as the master of the house? [\[The occupant of the master bedroom.\]](#) The master bedroom! Who occupies the master bedroom, the mother or the daughter? Who? [\[The mother.\]](#) Yes, the mother. Unless the mother embraces and loves her sons and daughters, she cannot be rightfully called a mother, and consequently, she cannot be the occupant of the master bedroom, where the master of the house resides.

In summary, God, the Creator of the universe, set a task in relation to everything He created. He can concern himself with them only when He practices absolute faith and absolute love, losing Himself absolutely and completely, and giving Himself thousands and tens of thousands of times to make His object.

You should realize that the great work involved in the creation of each and every thing was carried out on the foundation of His having upheld absolute faith, absolute love and absolute obedience. Therefore, you should not treat any part of creation carelessly. You have learned today that in creating the elements that may become the cells, blood and muscles of His future loving wife, God set such a standard for Himself, because He wanted the object of His love to be established on the foundation of absolute faith, absolute love and absolute obedience. [\[Amen!\]](#)

Today is the Day of All True Things, and you should remember that each created entity, without exception, came into existence on the basis of God's having practiced absolute faith, absolute love and absolute obedience.

There are many people who claim to have succeeded in life through their personal efforts, or who claim to have risen in the world through the fulfillment of their dreams. It is the lamenta-



a video being made not include any footage of himself or members of his entourage. The video highlighted the good spiritual practices of the nuns and was given to them as a selfless offering in praise of their faith. At a meeting with Ven. Bub Jang, president of the Jogye order of Korean Buddhism on August 2, he emphasized that "at a time when terrorism, war and conflict between religions is rampant in many parts of the world, religious people should gain a comprehensive understanding of the world's religions and be of one heart and mind in following the path towards world peace."

tion of all of creation throughout the world that among these there is not one person who has conceived of establishing a beautiful garden on a hill containing all aspects of creation, as one of the world's famous sites, where he might think to himself as he gazes upon it, "Oh, how beautiful. I love this garden as much as did my grandfather, and I would like to create the garden that God long ago created, and which He loved; in fact, I am going to imitate Him by creating such a garden."

Start living with such a mindset from now on. When you see pebbles kicked along unknowingly by your feet or dandelions growing on roadsides and being trampled on and crushed, your heart should overflow with the mind of absolute faith, absolute love and absolute obedience, similar to that of God at the time of the Creation. Think how much He would have grieved if He had ever failed to create something to perfection, or if a leaf had fallen off and He had to make it whole again with a tearful heart. Anyone who ignores the fact that contained in all forms of creation are the touch and heart of the Creator will be lamented over and even cursed by creation.

Now that you understand that those who could not become owners had to leave for a faraway place, the Unification Church members of today should realize how much God devoted Himself to creating all things from nothing, abiding by the standards He Himself had set.

The subject of absolute faith, the subject of absolute love, the subject of absolute obedience, God, can receive love when the ideal is established and He is attended as the owner, the Creator who has established the ideal. God has to surely devote Himself to the extreme to complete the ideal as the owner, the Creator. I am giving you this advice and recommendation, hoping that everything has been made clear to you through what I've said today. [\[Amen!\]](#)

What did I say God set up as His standard in His great work of creating the universe? He established creation on His absolute faith and His absolute love. Absolute faith and absolute love are invisible; they are concepts. And though God is invisible, He can see Himself.

So, we have come to perceive that God Himself practiced absolute faith when He set Himself the task of the Creation. Repeat after me, absolute faith. [\[Absolute faith!\]](#) Absolute love!

[\[Absolute love!\]](#) Absolute obedience! [\[Absolute obedience!\]](#) Love and faith are concepts, related to self-denial. God knows how much of yourself you have given.

In order to inherit this, we need to know in what form God exists. He is a being with dual characteristics and both masculine and feminine qualities, and in regard to creation, He is in the position of the masculine subject. With this conclusion, cause and effect fit together, without this the problems of the cosmos cannot be solved. Without this knowledge, the universe cannot be explained.

So, you see, I am not crazy. I am so knowledgeable! I have even gone to the spiritual world. After returning, if I hadn't spoken but had just hidden, I would not have been vilified and cursed. If I enlightened you spiritually about what you need to know once in every decade or century, I would have unified the whole world without having to be abused. Had I done so, however, a great number of people would have wound up in hell. So I had no choice but to endure the risk of a head-on collision.

Even if you were to worship a grain of sand as devoutly as you would God, or even more devoutly, no one would accuse you of idol worship. If you gave everything you had with absolute faith, absolute love and absolute obedience similar to that of God, and forgot you had given, the particle of sand would not curse you for not devoting yourself more than that. The owner of that grain of sand would have only blessings to bestow on you. God only knows how to give blessings to those who follow and adore Him, and so whoever treads this path will receive blessings at all events.

When the left hand reaches out to hold something, but it looks like it would be too heavy, the right hand automatically follows to support the left hand. Does the left hand say, "Hey, right hand, please come and help me!"? The right hand assists the left without being told. That is absolute obedience, isn't it? Look for yourselves: When you are walking down the street, your left leg moves together with the right hand, and the right leg together with the left hand, in perfect coordination. That is how you naturally move....

It is very simple: Since God created the universe with absolute faith, absolute love and absolute obedience, you need to train yourselves, so that you can give love in place of God. The

The Korean Peninsula and Peace in Northeast Asia



Heo Moon-doh

Ambassador for Peace

Minister of Unification, Republic of Korea (1986–1988)

Koreans associated with IIFWP were excited at the news that Heo Moon-doh, a key figure during his years in government and an ambassador for peace, would speak at IIFWP Assembly 2005. What follows is the text of his address.

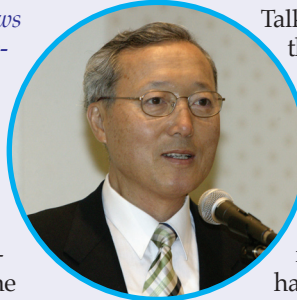
Ladies and gentlemen, my dear IIFWP members: Where is this place, where we who love peace have gathered from across the globe, transcending barriers of nation, race and religion? Am I correct in asserting that we are one in the belief that true love is the mightiest strategic tool for melting down all strife and conflict in this world? The place where we have gathered, having surpassed of all barriers, is the empire of true love.

Ladies and gentlemen! You all are familiar with Father Moon's achievements in his life of true love as he went up against the evil world, a time marked by troubles, tribulations and persecution. We have finally gone beyond these formidable barriers to become members of that multi-national empire of true love of Father Moon's, who is the greatest believer in true love. We have faith in Father Moon's empire of true love and that it will bring about an everlasting world of peace on earth. I would like to express my joy in being part of this empire of true love with you as I begin my presentation.

The great Western era, during which the western nations led the world, is now coming to a close, ushering in the age of the Pacific Ocean. Peace in our global village is dependent on peace in Northeast Asia, in which the world's four great powers vie for dominance. The realization of peace in this region is dependent on the success or failure of bringing about peace on the Korean peninsula, which is divided into North Korea and South Korea.

In other words, the key to world peace in the age of the Pacific Ocean lies on the Korean peninsula. We cannot even begin to consider the creation of peace on the Korean peninsula without first bringing about reunification of this divided land. As long as this division exists, moves to maintain the status quo will continue, and in conjunction with this, the four great powers of the world, which are entwined with each other around the peninsula, will be unable to free themselves from the tension that arises from this situation.

The instability of Northeast Asia will continuously disrupt the process of peace in a world where these four great powers form the main axis. As we have seen until now, the problem of North Korea under Kim Jong-il having nuclear weapons has taken center stage, shaking the fragile foundation for peace in Northeast Asia. In order to resolve this crisis, the Six-Party



Talks are being held in Beijing now, following a thirteen-month suspension. No other meeting shows as clearly how the Korean peninsula is directly connected to challenges in bringing about world peace.

Up to this point, participants of the Six-Party Talks have just spent their time at the table distrusting what is being said by the others. No results have come from the talks and Kim Jong-il has continued to build up his nuclear capability in the meantime, thereby aggravating the situation. According to Henry Kissinger, an authoritative expert on international affairs, if the Six-Party Talks fail to resolve the North Korean nuclear crisis and if North Korea's possession of nuclear arms becomes a fact, Japan, Taiwan and fifteen other nations throughout the world will race to arm themselves with nuclear weapons.

This would destroy the nuclear nonproliferation treaty system, which is part of America's strategy for world peace. The planet earth will be driven to the point of chaos. For this reason, the U.S. does not exclude the use of military force as an option in resolving the nuclear problem in North Korea. China, on the other hand, is against the use of force.

It is difficult for America, which is struggling with Iraq and with Iran's hard-line stance on its nuclear program, to make the decision to use military force to solve this issue. All attempts at a solution based on a philosophy of power have hit a wall. The world's key elites have been seeking an exit from this tunnel, despite all the state strategies they'd developed based on their best ideas.

Regarding this issue, we have reached the limits of human intellect. At this time it is proper that we, who have gathered here within Father Moon's empire of true love, seek an alternative solution using God's providential formula. In *Cheon Seong Gyeong*, Father Moon teaches that "the fundamental solution to all the difficult problems that humankind faces today can only be brought about through the perfection of true love." Father Moon also states that "true love, not military force, is the way to unify the world."

In order to resolve the North Korean nuclear problem, it is important for the other five nations to become one. However, many things are happening right before our eyes that are obstructing the unity of these nations. On July 18, in a meeting with visiting Indian Prime Minister Manmohan Singh, President Bush, reversing the American policy of restricting the sale of nuclear technology and equipment, decided to sell these to India. This is a part of America's strategy of enhancing India's presence as a means to check the growing influence of China.

With the U.S. adopting a policy that is entirely too far from the philosophy of true love right before they begin, how can we be optimistic about the future of the Six-Party Talks? We, who are working on addressing this issue from the perspective of true love, consider the Six-Party Talks to be the providential turning point in building an everlasting peace kingdom.

The Six-Party Talks include the U.S., China and Russia, which represent the three archangels that were in the Garden of Eden. Along with these three nations we have Korea, which can be considered the Adam-type nation and Japan, the Eve-type nation. When Eve and the three archangels unite centering on Adam to become one with God, they can enter heaven. *Cheon Seong Gyeong* teaches that this was the original ideal of creation. The convening of the Six-Party Talks can be understood within the context of the providence of building the peace kingdom.

We must mobilize our providential wisdom in these Six-Party Talks. If a person, with a long record of practicing true love, were to emerge in the arena of the Six-Party Talks as a restored Adam-type figure, don't you think that he would unite with Eve, make the representatives of the three archangels, America, China and Russia, follow him and with his providential authority bring North Korea, the satanic nation, to natural submission, thereby resolving this nuclear crisis?

The cold war was the third and final great war that humankind had to go through. Since this war has ended, the Six-Party Talks can be considered a providential turning point in resolving the nuclear crisis and in opening the gates to the peace kingdom. The person who could bring this about would be a great man of

true love. That is because, as Father Moon teaches, all earthly things can become one with God only through true love.

I would like now to elucidate a proposition that is the principle of this empire of true love. It is that God is a transcendent and inherent being. He may exist afar in heaven, above our heads, but He exists within us as well. That is why providential history has unfolded concurrently with the history of the secular world. They are not two separate courses but one. Members of this empire of true love are those who were blessed with the gift to discover the providential history within secular history.

Cheon Seong Gyeong is a compilation expressive of Father Moon's endeavors to save humankind and is the fruit of his true love. I would like to take this opportunity to emphasize that we should all pay due attention to the fact that this book is a treasure house of wisdom that provides us with resources in resolving international conflicts.

Along with the problem of North Korea's nuclear program, which arises from the division of Korea, there is another issue that greatly influences the realization of peace in Northeast Asia and in the world in the twenty-first century. That is the task of reconciling the Chinese people with the Japanese.

If the Korean peninsula is the tip of the iceberg, China is the iceberg below. Day by day, China is growing in power, which by 2030 will rival that of America. We should remember that one out of four people in our world of six billion souls is Chinese.

As China grows in strength, it has begun to take a more

nationalistic approach to its neighboring countries. Its recent hegemonic attitude toward those neighbors and keen interest in territory are manifestations of this, including its assertion that the history of Koguryo, the basis of the history of the Korean people, is but a provincial part of Chinese history.

Against the backdrop of two centuries' of humiliation, the Chinese people, as they grow strong, probably feel a compelling urge to get revenge on those who brought them shame. Any race that is blind to the existence of God would behave in this way. After the Opium War with England in the 1840s, mainland China was crippled by Western countries. Following this invasion, it was trampled upon by the small country of Japan, which was imitating the Western powers. The resentment and anger the Chinese people have harbored is more than enough to cover the entire earth.

Nevertheless Japan has shown no sign of repentance or of a reconsideration of her past. Despite the objections of neighboring countries, the Japanese prime minister continues to pay his

respects at a shrine that holds the remains of war criminals from the Second World War, incurring the displeasure of China. The problems in regards to history have become a diplomatic issue between the two nations.

If China seeks to take its historical revenge against the Japanese people, this will undermine peace in Northeast Asia in the twenty-first century. The international ramifications would make it impossible for world peace to come about.

Here we cannot help being reminded of Father Moon's teaching that, "the fundamental solution to all the difficult problems that humankind faces today

can only be brought about through the perfection of true love." Japan should not enhance its naval strength or seek opportunities to arm itself with nuclear weapons or even think about consolidating its national power by strengthening its alliance with America, disregarding the growing presence of China. Rather, it should work to restore through indemnity its past wrongdoings through true love. This is what Father Moon teaches. It is obvious, even without a providential perspective, that this is the only way Japan can secure prosperity in the twenty-first century.

We cannot help being amazed at Father Moon's superhuman foresight in his providential management of the world when we learn that, in the 1950s, right after the Korean War, he assigned Japan the mission as the Eve nation of becoming the center of motherly love.

I believe that China, with its cultural tradition of virtue and benevolence, can and will, through true love, overcome its historical resentment, because it is China. I fully expect that with true love, China will overcome its rancor, proving the greatness of its race and taking the lead in bringing harmony to this world.

IIFWP members, you are citizens of the empire of true love. Let us stand at the forefront in practicing true love within the Chinese and Japanese societies. I truly believe that the way of establishing peace in Northeast Asia and securing everlasting peace in the world is by spreading the way of true love, as taught by Father Moon. Thank you for your attention. ♦



Heo Moon-doh in conversation with Antonio Betancourt during IIFWP Assembly 2005

Friendship as a Driving Force

It was a one-time lawyer for the United States government and a member since 1971, Robert M. Standard, inspired and touched by Father's vision for America and the world, who first proposed a vehicle through which missionaries might be involved in humanitarian outreach. He spoke to David Sang-chul Kim about the idea. Then Robert, a young priest named Kurt Johnson and Rev. Kim formally incorporated the organization in 1975. Their idea for the name was the International Relief Foundation, but as the current international field adviser, Massimo Trombin, explained in an interview that this article is partially based on, "Father said, 'No, you should add the word "friendship."'" So the full name of the organization as we know it today was made through the direct input of Father. The word 'friendship' creates a completely different approach and programs for the organization. It brings the human relationship to the process, the human touch. People aren't statistics, numbers, just dying—out there—they become your friends."

Rev. Kim, who brought Mr. Standard to Father to present the idea of IRFF and who watched as Father responded by giving \$20,000 as seed money, outlined the course that the organization has followed, as he sees it: "In the formation stage of the 1970s, Kurt Johnson was the president and the Foundation established itself as a viable entity. In the growth stage of the 1980s, Kem Mylar and Michael Giampoli served as executive directors and enhanced the Foundation's reputation through projects abroad. In the perfection stage of the 1990s, under Executive Director Dr. Kathy Winings, the Foundation has become a well-recognized force in relief work."

For any organization to have remained active for thirty years, it must have gone through a process of maturation. In 1975, on the basis of Father's success in his individual, family and national courses, he announced at a meeting in the Tokyo church headquar-



The heart of IRFF is the heart of its chairwoman, True Mother. This photo was taken in 1995, while she was touring Africa

ters the names of members from Japan, the United States and what was then West Germany who were to be sent out to 120 countries as missionaries. One aspect of IRFF's origins is that it created an avenue by which these members might obtain visas in their mission countries as well as being a means to serve the people there. In fact, the Japanese church at that time created a system of fundraising to help support IRFF programs in the mission countries, and though the financial support from Japan is not as strong as it once was, thirty years later some IRFF projects are still benefiting from that original life-line of financial input.

The need to overcome a practical difficulty in sending out our early missionaries may have been the clay from which IRFF was formed, but parental love in response to the crying needs of the destitute and miserable has been the breath that has sustained the organization for three decades. Mr. Standard reported that when an initial letter went out to the mission countries, more than eighty people replied

after having seen a local need for food relief, medical supplies and housing material.

It is hard to articulate the breadth of work that IRFF has been involved in over the last three decades. They are not specialized or do not seem concerned about making a name for themselves in any particular type of service; it seems apparent that they are assessing the situation of people and rushing to fill voids created by poverty, disease, disaster or misfortune. According to a book commemorating their thirtieth anniversary, "Many projects have emphasized the areas of health care and nutrition, education—including general literacy education, vocational and agricultural education and immediate relief for catastrophic events."

There are certain signs that point to the depth of IRFF's integrity and the effectiveness of their work. They are recognized as a United Nations Department of Public Information organization.

This is only possible when the UN has determined that an organization has an effective education program in line with its objectives, that it has consistently carried out such a program for a number of years and that it has the wherewithal to continue such programs into the future. Mr. Trombin says that one early program that helped win the respect of the UN was the medical care of Vietnamese refugees in camps in Thailand. IRFF built a hospital there in 1979 that remained operational until the refugees returned to Vietnam in 1991.

For those who like things quantified, Mr. Trombin was kind enough to give a numerical accounting of IRFF: "It started in America and has moved on to eighty-five nations around the world. Of course, some of these chapters are dormant or sleepy or in between, but many of them are very active. An interesting point of all this is that the chapters that are active are run by volunteers, so the spirit of volunteerism is very powerful and strong within the organization. We are not paying people. In our whole organization we have three people who are paid—that's all. All the others act according to their good will and desire to do something for others. So those that link to IRFF do so because they believe the organization will be able to provide a response to real needs."

And just how many people have connected with IRFF to fulfill their desire to do something for others? Massimo says that in Europe—that is, Mediterranean Europe, the Balkans and Eastern Europe—there are forty-five people who are quite dedicated and professional in their work. The chapter directors are all Unificationists but not all the IRFF board members are. Neither are most of the supporters. This is not a factor of any importance to the people in need. As one sign of the quality of their personnel, many organizations have sought them as partners. In Massimo's own chapter there are more than 650 groups in partnership with IRFF. They are working with major agencies and with many local governments. Assessing their current situation, Massimo wishes they



had financial resources that weren't immediately sunk into programs. "We don't have enough income to allow the organization to really fly," he says.

More difficult to express than their range of activities is IRFF's emotional core. What drives these people? How is it that their perception of being a member embraces a lifestyle that is rather different from most of ours?

Mr. Trombin has some rather pointed words on the subject of relief work and how it is perceived by the Unification Church community. He

says, "Many people regard the work of IRFF as just taking care of poor people who aren't going to make a contribution to the providence, people who are not VIPs, not very important, or who aren't going to be able to make a difference for God." He suggests we reconsider our approach, "If you are indeed a believer in God, or in our case, a believer in True Parents, if you don't care for the world, I don't think your faith is really sincere." Perhaps all he's pointing out is that everything is a matter of balance. We are always trying to do big things; perhaps we have been neglecting an important area that God's heart is surely entangled in. Mr. Trombin continues, "Remember a mountain is made of small grains of earth. An ocean is created by small drops of rain. You can start to be a drop and become an ocean if you will, if you want." He thinks that ought to be the attitude of those in the Unification community, and he stresses that IRFF is ready to work with motivated individuals. *We could be creators of programs.*

For thirty years, people driven by a desire to alleviate suffering have invested their hearts in the work of the International Relief Friendship Foundation. They have seen anguish in a child's eyes, witnessed the effects of poverty and debilitating disease and have not been able to turn away. ♦

This article was prepared by a TW staff member

Above: Rev. Kwak presents the concept originator of IRFF with his Founder's Award on IRFF's 30th anniversary; Below: Recipients of the Founder's Award, given for contribution to IRFF's 30 years' of service to humanity pose with Rev. Kwak, who presented the awards.





Creating Opportunity for People in Need

By Ichinori Tsumagari—International Executive Director of IRFF

Mr. Tsumagari refers to himself as “a man of words,” while his sidekick at WCSF 2005, Nicolas Chisha (facing page) says, “He’s the boss. He calls the shots.” Clearly he’s a man who takes the work of helping others seriously.

Though I have been the executive director of IRFF for the last two years, I still think of myself as being in a learning process. I’ve come to realize how many activities have been conducted under the spirit and name of IRFF—more than I ever thought. This is definitely an expression of Father’s incredible effort over thirty years. I often have a chance to meet dignitaries from various nations. I mention Father’s name and sometimes it is clear they think of him as someone who is only trying to take something. I say, “No! Rev. Moon has so many different organizations; he sincerely invests and reaches out to people.” I think IRFF is one way of reaching out in many different areas. Personally, I’m very inspired by all that IRFF has done.

Prior to having this post, I was a Unification Theological Seminary student. Father has been emphasizing very much that everyone should go to UTS. Before that, I was a state leader for ten years in south Texas. Going back a long way I was a security guard at East Garden for eleven years. After Father came out of Danbury, he strongly encouraged everyone to go out to the field. I was asked to go out to pioneer in Texas.

After beginning at UTS I had an opportunity to go to Africa through Tong Il Moo Do—a completely different story. I’m an instructor. Dr. Seuk called all international instructors to Nairobi, Kenya, to the second international workshop. That was my first opportunity to see the reality of Africa. I never really imagined how many people were on the streets just trying to find a way to survive. It really shocked me. It was a kind of baptism for me. It is wonderful to share the Divine Principle, wonderful to share the idea, but sometimes it is important to give people what they immediately

need. When they’re open, we can share more deeply. It is like children needing both a mother and a father. The mother gives food and clothes and creates such a loving atmosphere in the house for the father to come and inspire and educate the children. It is easy to open people’s hearts. I began to be interested in this area of service and reaching out. Perhaps because I started a service project while still at UTS, I was made director before I graduated.

Not long before he went to the spiritual world, I had the opportunity to go camping with Heung-jin nim. He’d always kind of taken care of me when I worked at East Garden. Then, when he was in a coma [in the days prior to his ascension to the spiritual world] I had a spiritual experience with him. He was very special to me among the True Children. Since he went to the spiritual world, I have always felt I am being guided. After going to Africa, I felt there was something I wanted to do and I felt the desire came from him as something he wanted to do, that he wanted to share as a brother.

This was my deep inspiration: When we have blessings, we should share them. Whatever we have, it’s important to share the blessings, especially with those in need. At the same time, I realized that those who don’t have things physically may have something that we—people who have things abundantly



physically—don’t have. I thought it would be wonderful if these two groups could begin to communicate, could begin to share with each other, in some way see the beauty in each other. I wanted to do something to bring American youth together with African youth. That is what was motivating me. I started a program called the True Friends Partner Program. To be honest with you, it is still in the growth stage. It was my personal passion even before I became the director. I felt that we could create a system to open up communication between

American young people and African young people. We are trying to make a way so it can really take root. I feel we can create a system with the parents’ support.

Young people, youth in America for example, could find a partner in Africa. It doesn’t have to be only in Africa, but as it happens, we have a foundation in Zambia. Some blessed children have begun writing to African children and some have even visited. We make pairs of children of a similar age and of the same sex. In the beginning the idea was to stimulate financial support from America, but my real, deep desire has been that they can develop true friendship, learn from each other, love each other and grow together as people. That would be wonderful. To me that is a more effective way to bring peace beyond boundaries. There are many big activities going on, but if one person in America could find a friend in Africa and start building a relationship and if it were to spread to all young people—how wonderful! It is still developing, but we have begun the process with Zambia in Africa.

Other projects

IRFF has done numerous relief projects where we have provided support for victims of natural and man-made disasters in the past, but we are now giving more attention to providing sustainable development. We realize





Microfinancing: A Zambian Story

By Nicolas Chisha,
IRFF South/East Africa Field Coordinator



Mr. Tsumagari (facing page) refers to Nicolas Chisha, as a man of action. An engaging man, Mr. Chisha agrees he likes to get down to work and to see that things get done. Here he describes his work in Zambia with microfinancing.

As you know, in Africa, the HIV/AIDS situation is quite serious. What we experienced was that in the beginning, each time we would go into a community and give an HIV/AIDS presentation, people would get the message—abstinence—but at the end of the day, we asked ourselves, “What more can we do? Are we just going to give good messages?” Because from HIV/AIDS, we have offshoots of orphans and we have families where the breadwinner dies. Who is going to provide for the family after that?

The microfinancing concept came at the right time to show how we can empower these families. Of course our focus is on the mothers. They want to see their children fed and want to see them go to school. Usually the fathers are a bit difficult when it comes to taking responsibility for their children, I should confess. We did a test with ten mothers. We tried to see if we could help them see what doing business means. We started from that point—business management. At the same time, we looked at morals, too. We gave them character education, because in order for one to run a business, you need to understand these things. You need to have leadership qualities—you need to be honest; you need to be sincere.

When it comes to microfinance, the money we give out is as soft loans, but

small, small bits—sometimes seventy, eighty or a hundred dollars, depending on the nature of the business one chooses to go into. For instance, some would choose to deal in selling vegetables, others would choose to rear chickens, so the loans would be of different levels.

Once they begin running these businesses, they repay the loan. We give them at least two months to get started. Only after that do they begin to repay the loans. It will take some people six months to repay; others will take up to a year. Once the loan is repaid, we can help other families. And of course, we ask for a small amount of interest. In a third world country, such as where I come from, the inflation rate is high and in order to cover administration costs, we need to charge some kind of interest. Also, it helps people to be responsible and to understand that this is not free money; it is money that has to be returned, so that we can help as many people as possible.

So far, I can proudly say that it is working very well. We have had situations where, for instance, a mother had no shelter—absolutely no shelter at all. She would live here and there, but after participating in our program, being trained and given this soft loan, she started a business, paid back the loan and continued operating. With the profit she has gotten from this, she started to build her own house. As I’m writing to you now, she has her own house, built through microfinancing.

From this kind of example, we realize that it’s possible to help people, but first and foremost, education is needed. People should understand that if I’m hon-

est and sincere and hard working, I can help myself. This is the difference between IRFF’s microfinance work and microfinance done by other organizations, in my country, at least.

We have had, for instance, situations where, because they have seen that our program is running well in a community, [a famous aid agency] in Zambia has also come in. They came in and trained about a hundred people and trained them very nicely, but when it came time to offer financing, giving money to those people, they had a problem. They asked for security and a high interest. When these problems came up, they got in touch with IRFF to find out how to manage the situation. We told them they’d made a mistake. You have to go down to the roots, to go down to the level of the people—to understand how they live. You cannot come to someone who cannot even feed himself and ask for security. You cannot come to someone who is failing even to clothe himself and ask for security. Where is this security to come from?

They found it very difficult to fund these hundred they’d trained. They asked IRFF to help them in funding them. We told them, “It’s very difficult. You’ve already started. Then you find a problem, and you say, ‘All right IRFF take over.’ We don’t know how you’ve educated them. As IRFF, we have our own way of educating, focused on heart and character first.” It was difficult. We told them we’d be willing to start a joint program together, though, and we’re moving in that direction now. ♦



Left, Presenting an HIV/AIDS presentation via radio, Middle, Zambian children show off letters they received from children of our second generation through the True Friends Partner Program; Right, Mr. Chisha leads a microfinance class using IEF material

Honoring, Remembering and Soldiering On



United Nations Peace Forces of the Korean War—Convention 2005

By David Beard

Dr. Son Dae-o, president of PWPA-Korea was in Washington D.C. in December 2004 reporting to Father several items related to his activities from a single sheet of notes, when suddenly Father took a pen, leaned over and wrote in Korean across the page, 유엔평화군정추모연합회 (UN Peace Forces of the Holy War Memorial Federation). Dr. Son was quite taken aback. "What's this? I'd never heard of that group." Father then said, "Dr. Son, I'm suggesting Lee Cheol-seung become the chairman of this new organization. Go ask him now."

A seven-term congressman, an active participant in the founding of the Republic of Korea and a man described as "a nationalistic fighter since his childhood," Lee Cheol-seung is a legendary figure on the South Korean political scene, and he was in Washington D.C. at the same time as Dr. Son to attend the Common Legacy Breakfast Summit. Dr. Son asked Mr. Lee, and he accepted. The next morning at hoondokhae, Father proclaimed the existence of the federation and had Mr. Lee give a speech as its new chairman to the people who were there that day.

The organization, which spurned the use of "holy war" in its English title, UN Peace Forces of the Korean War Memorial Federation (UPKMF), has received a lot of support from other people of influence as well. Mr. Chi Kap-chong, who heads an umbrella war veterans association of his own and was a battlefield correspondent for Reuters during the Korean War, was so moved by what Father was doing that he approached the new organization and offered to act as an advisor. The federation also has two retired four-star generals as its vice-presidents and a retired three-star general as its secretary-general. When it came time for a visit by over 200 veterans and family members to Seoul for their Convention 2005, which took place during the World Culture and Sports Festival, these former military men with UPKMF were instrumental in arranging a visit to the Blue Star 6th Army Division near the Demilitarized Zone, where the veterans were warmly welcomed and given the opportunity to taste Korean army food.

While in the area, the veterans were reminded that the war they fought as young men has still yet to come to an end. They visited a tunnel discovered after an engineer defected from North Korea in November 1974 and told Southern authorities that the engineering battalion of each of eleven divisions deployed by the North Korean People's Army along the DMZ had been ordered to dig two tunnels each under it. This on the direct command of Kim Il-sung who wrote in a September 25, 1971

Combat Readiness Order, "One tunnel can be more powerful than ten atomic bombs put together; tunnels are the ideal means of penetrating the South's fortified front line."

Multiple dimensions

In an interview he gave to *Today's World* recently, Dr. Son explained that though the term "holy war" has unpleasant connotations in English, the message that had to be conveyed to the veterans is that they were not involved in "a conflict between different interests, but a historic, 'cubic-dimensional,' providential war." For this purpose, Dr. Kwak personally gave a presentation to the veterans on World Peace and Family Values. Dr. Son said that another presentation, given by Dr. Thomas Walsh, "was about Father's initiating a world peace movement. Dr. Walsh has had many experiences; he's very knowledgeable and has a good spirit. He expressed Father's ideas very well. The next presentation was given by Rev. Jenkins, who has worked with the peace movement in Israel. Rev. Jenkins' talk very successful. It made a strong impression on the veterans. He told them the Korean War was a clash between militaristic, atheistic communism and the democratic Free World. In other words, it was a struggle between two worlds, one allied with God and the other with atheistic materialism. He said, 'You came to protect South Korea; this means you came to protect God's providence.'"

The division of Korea

Dr. Kwak also gave a very insightful speech at a banquet for the veterans (the full text of which begins on page 2 of this issue), in which he mentioned that when the veterans came to fight as young men, perhaps to them Korea was "some unknown nation in the Far East." It's possible that they were unaware that the nation they had been sent to fight in had been divided since five years before the war began. It's a part of Korean history that is not spoken of much, perhaps so as not to upset international relations today.



Standing in front of men who had bled and suffered in the Korean conflict and who had left friends behind, it is certainly right and proper that Dr. Kwak acknowledged that they and the nations they represented were at that point fulfilling a heavenly responsibility and were engaged in sacrifice with a holy purpose. For our members to understand more fully the context surrounding Father's mission and what he grappled with, though, it's perhaps no less proper to remind ourselves that Korea's division did

not take place between 1950 and 1953 and that some of the same players who fulfilled a responsibility in relation to Korea in the war had failed their responsibilities in relation to Korea a scant few years earlier. As the sister of Mr. Hayashi Mikio, a Japanese schoolteacher, said to him once, "Japanese people tend to link the two places in their minds-Hiroshima and Nagasaki, but when we think of Hiroshima and Nagasaki, we shouldn't neglect to think of Pearl Harbor." Those who come from nations that were the Allied Powers in World War II are in a similar boat in relation to the two Koreas. Vicarious satisfaction over how nobly our nations were represented in the Korean War ought not to be divorced from regret over the ignoble failures that set in motion the concatenation of events that made so much sacrifice necessary.

When asked about this period Dr. Son said, "As you know, Father taught us that the Allies in the Second World War—America, Great Britain and France—failed to be the restored Heavenly Adam, Heavenly Eve and Heavenly Archangel. They were manipulated by Soviet Russia and divided. They permitted the division of Korea after Korea was liberated from the Japanese Empire. They didn't prepare well to take care of Korea and defend it from

In recent years, various governmental and private groups have brought veterans to Korea. Father is alone in bringing men from all sixteen countries. Facing page below, Dr. Son Dae-o, president of PWPA and a key organizer of the event; Right, A veteran meets ROK soldiers defending South Korea today, near the DMZ



Soviet invasion. They failed and Satan attacked."

On December 1, 1943, Prime Minister Winston Churchill, Generalissimo Chiang Kai-shek and President Franklin Roosevelt announced the Cairo Declaration, which stated that "the aforesaid three great powers, mindful of the enslavement of the people of Korea are determined that in due course Korea shall become free and independent." It seems reasonable that the enslaved people of Korea would expect "in due course" to be referring to the moment of Japan's capitulation; yet the surrender of Japan saw Korea neither completely free nor independent.

The Soviet invasion that Dr. Son referred to was at first unobtrusive. The United States, expecting the war in the Pacific to last longer than it did, permitted the Russians to occupy northern Korea and to accept the surrender of Japanese troops there, while Americans occupied southern Korea. Yet because of a Gordian knot of crossed motivations, distrust, manipulation, intrigue and plain misfortune, neither the Russians nor the Americans were quick to leave.

The United States governed the pandemonium that was the southern portion of Korea from September 1945 until August 1948, when elections held the previous month brought to power the ever-colorful Syngman Rhee. The situation that existed in the Soviet Zone of Korea is murkier; some progression occurred from direct Russian governing to limited control by proxy, to a symbiotic state of mutual manipulation.

The Library of Congress Country Study of South Korea states that the "occupation by the United States of the area approximating present-day South Korea, following the liberation of Korea from Japan, was characterized by uncertainty and confusion. This difficult situation stemmed largely from the absence of a clearly formulated United States policy for Korea, the intensification of the confrontation between the United States and the Soviet Union, and the polarization of Korean politics

CONTINUED ON PAGE 29....VETERANS

A Veteran Writes to Dr. Moon

Dear Dr. Moon,

May I take this opportunity to say very many thanks from all of the British Korean War veterans, who at your invitation and your overwhelming generosity came to Korea. You fulfilled many of the people's dreams from all countries. They were able to see the last resting place of many of their friends, whom they left in the Land of the Morning Calm many years ago. These memories will stay with us forever.

Your speech at the convention was excellent. It gave people a lot to think about—love, harmony, getting to know one another, mixing of all races. And your vision of tunnels connecting all countries would be a great idea. If all the world leaders would follow your example and wars were things of the past, this would be a far happier world and a better place to live in.

We must also thank you for the kindness and hospitality shown to us at all times—all your personal staff, the Chairman, Secretary, Committee, the hotel staff and all of the guides and helpers—on coaches, trains and wherever help was needed, they were there. As many of the veterans are getting on in years, a helping hand was very welcome and appreciated by all.

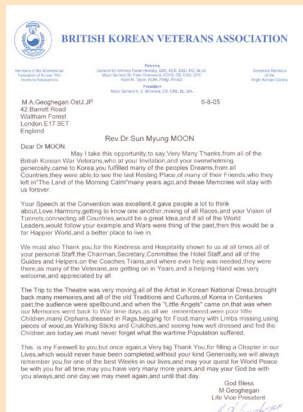
The trip to the theater was very moving—all of the artists in Korean dress brought back many memories and all of the old traditions and cultures of Korea in centuries past—the audience were spellbound. And when the Little Angels came out, that was when our memories flooded back to wartime days, as we all remembered the poor little children, many orphans, dressed in rags and begging for food, many with limbs missing, using pieces of wood as walking sticks and crutches. Seeing how well dressed and fed the children are today, we must never forget what the wartime population suffered.

This is my farewell to you, but once again, a very big Thank You for filling a chapter in our lives, which would never have been completed without your kind generosity. We will always remember you for one of the best weeks in our lives. May your quest for world peace meet with success. May you have very many more years and may God be with you always. One day, we may meet again, and until that day,

God Bless

M. A. Geoghegan

Life Vice President, British Korean War Veterans Association





International Blessing of 40

WCSF



100 Million Couples - Sixth Phase

2005

CONTINUED FROM PAGE 2....INTERNATIONAL PRESIDENT'S MESSAGE

has revealed this secret. In other words, the Korean peninsula has become a sacrificial altar and the Korean people the offering. As we know also from biblical scripture, an offering must be split. Furthermore, if the division of Korea was part of God's providence, then it is also the case that the reunification of the two Koreas cannot be achieved without the involvement of God's providence.

The history of our division, as seen from God's providence, is not just a division of a social order and national territory or even simply the division of a people who share the same lineage, culture, language and heart. Division is rather an essential characteristic of the fallen world. For example, within each individual there is division of the mind and body; in regard to value systems, there is division between theistic and atheistic value systems; in regard to worldviews, there is division between religious and secular humanistic perspectives; in regard to social systems, there is division between free societies and communism; and in regard to God's providence of salvation, there is division between good and evil.

In this regard, overcoming the division of the Korean peninsula and bringing about its unification is tantamount to bringing harmony and unification of the worldviews, value systems, social systems, and even the mind and body division, that has divided human history. God's providential will is to open a path that leads humanity to lasting peace and salvation, using the reunification of the Korean peninsula as its model. The source of true peace and unification can be found only in God. Peace and unification are not brought about by human endeavors alone. Peace and unification are possible only when we practice true love, in accordance with heavenly fortune and the principles of God's providence.

God's providence in delivering and liberating humanity from evil and sin is truly profound. From a political, economic and social point of view, it may seem that your participation in the Korean War was brought about by your own will or by the will of others, that is, your governments' as it responded in the context of the international affairs of that time. However, in reality, the invisible hand of God who works for the salvation of humankind chose you to become a part of this noble army that was created for the purpose of protecting the Korean peninsula, the front-line of freedom and peace.

Respected veterans of the Korean War, ladies and gentlemen! The fall of the Berlin Wall brought an end to the cold war era in the political, economic and social arenas. Yet, while the Soviet

Union has fallen, the cold war is still alive in many respects, particularly when we consider the ongoing divisions that remain in the realm

of ideology, human consciousness and cultural lifestyle. These "internal" divisions are in fact more fundamental and difficult to resolve.

The thirty-eighth parallel still exists within the world and in the hearts of human beings. Even within Korea, the communist forces seem to be gaining strength. They are asserting that you and other UN Peace Force veterans were part of an invading army or occupation army. Communists no longer advocate a change in the social system. However, materialism, secular humanism, and theories of sexual liberation are still promoted and they are infiltrating the culture and the society—our families, workplaces, local communities, and the Internet's cyberspace—without our understanding and awareness.

We should be aware of the fact that a new face of communism is alive and well, and aims at cultural transformation. This movement represents a mutation from traditional communism which focused on structural transformation. This new face of communism is a combination of Marxism with Darwinism and Freudianism. It stands as the ideological basis of the decadent popular culture and those social movements that encourage trends that are bringing about family breakdown, the deterioration of sexual order and ethics, and youth problems that are rapidly spreading throughout the world.

The end of the cold war era that had been characterized by a polarized value system has brought the rise of an age of plural value systems and globalization. In this age, freedom and peace are being threatened by the divide between the rich and the poor, conflicts between religions and ethnic groups, international terrorism, and the breakdown of the family stimulated by a promiscuous sexual liberation movement.

The Berlin Wall and the thirty-eighth parallel were representative front lines in the cold war era. But now in this age, we are facing a new front line that needs to be fought at the level of our families, local communities, workplaces, and Internet cyberspace.

We must now rise again to protect our core values, and our families from the threat of cultural communism. The precious sacrifices that you made must bear fruit in the realization of a true world of peace. On the ashes of the Second World War the United Nations was established, while at the same time the cold war intensified. Let us now take the lead in renewing the United Nations so that it can become an institution that truly serves the cause of universal freedom and peace, going beyond the interests of particular nations, religions, or ethnic groups, to establish one global family of humankind.

Once I again I extend my deepest respect and appreciation to you for your commitment and life-long dedication to the eternal cause of freedom and peace. I pray that God's comfort and blessings be upon those souls who made the ultimate sacrifice.◆



Rev. Kwak gave Holy Wine to veterans and their family members. They were warmly welcomed by a grateful nation.



Ambassadors Taking Ownership



IIFWP



By Cynthia Shibuya

When we get a direction that Father wants to have a certain conference, we send out an international communication to all the regional leaders. Those regional leaders will communicate to the leaders within their countries. The thing about these conferences is that they have requirements. Father says that he wants the highest level people; they're not grassroots-level events. There's a process. Guests have to be recommended. People have to say why they think someone would be good for this conference and what level they are.

I've been working at the conferences since IIFWP started them. In the beginning it was very hard. A lot of people came and were skeptical. It took a couple of years just to get people to open their hearts and their minds to Father's vision.

I notice such a tremendous difference in the quality of the people that we have been able to bring, especially since we started the ambassador for peace initiative. Ambassadors for peace were very honored to receive that certificate and they took it seriously, went back to their countries and started their work. They would get very excited. It was creating this exciting atmosphere. A lot of people are at IIFWP Assembly 2005 who have come many times, because they are actually working with us now. Before we were just helping people understand the ideas; now everybody is really on board. Every time we have a conference, more ambassadors for

peace connect to each other. It's really mushrooming. Of course, people tell other people.

The ambassadors for peace are working first of all within their own specific fields. Let's say people are involved in education; they are setting up systems of education where they can give True Family Values in the elementary schools. That's what they are initiating in the Philippines now.

When they connect together, they can get a lot of support from ambassadors for peace from other nations or other areas. It's a network now. Because of the connections they make here, they interact and can support each other.

The field is not completely open. There are still a lot of negative feelings about Rev. Moon and his work, but some people have been able to come because some ambassadors for peace who are in quite high positions supported people who were getting a bit too much flak have from their jobs. We've had ambassadors who helped each other out, cleared the air and helped people feel positive about Father's work. It seems like our work as members has almost been given over to ambassadors for peace, who are very effective and very inspired by what Father is doing.◆

Mrs. Shibuya works for IIFWP International in the New York office assisting Rev. Kwak and Dr. Walsh



CONTINUED FROM PAGE 14....**OPPORTUNITY**

this is necessary with our limited resources. We also think that the best way to help people is to help them help themselves. We are focusing on sustainable development, for example building schools to create the opportunity for education. Another thing we're trying to develop is a microfinance program in Zambia. This is the international year of microfinance at the United Nations, and Mr. Chisha is building a good foundation in his country.

We can talk about many things but real people need financial support. We recognize that in order to be truly successful, money is important, but what kind of person someone becomes is crucial. Many microcredit or microfinance programs have just focused on giving or loaning money, but we believe in the educational component. The IEF material that we have takes a holistic approach to microfinance. I think it is a better way; it is very beneficial to those

in need.

IRFF really wants to develop microfinance in the next five to ten years. I'm sending one of our board members, a man who has been operating a microfinance credit business in New York for fifteen years, to Zambia to observe the program they have and to bring it to a different level. Hopefully, we'll develop the program and perhaps eventually work within Asia. My personal hope is to do something in North Korea, because our chairwoman, True Mother, is from North Korea. Since True Parents are from North Korea, in helping there we can return something to them for all they have done for us.

Mr. Chisha has already been doing this in Zambia. Basically, with a small loan of even a hundred or two hundred dollars to people who can't get money from a bank, they can do a lot. I have even heard a success story involving a \$10 microfinance loan. So, the concept is that with a more

professional method, we can educate people who may not understand anything about self-sustainment and even teach them how to start a business and take care of a bank account. On that foundation, we loan them perhaps a hundred dollars with the promise that they'll return it. There are other ways; some microfinancing is offered to groups rather than individuals. That way, within the group they can help each other. We are still looking for the best way.

The basic concept is to help by providing a little money and education. We are trying to work with the local community. No matter how wonderful a project is, if you cannot work with the local people, you can never succeed.◆

Parents interested in connecting their children to the True Friends Partner Program may contact Nicolas Chisha by e-mail at: chishanco@pop3.zamtel.zm

An Advocate for Peace: An Interview with Imam Abduljalil Sajid



Muslim Council for Religious and Racial Harmony (UK)

In only a few minutes spent with Imam Abduljalil Sajid during the World Culture and Sports Festival 2005, several things become apparent. He is a man loyal to Islam, to his adopted country and to the cause of peace. A British Muslim of Pakistani origin, he has led and founded a long list of organizations dedicated to eradicating prejudice and misunderstanding. In the wake of bombings in London that have shocked and saddened faithful Muslims worldwide, Imam Sajid is a man whose mission of separating fact from malicious falsehood has taken on added intensity. We are grateful for his candor.

As a person in a position to bring about religious harmony, it is good that you're here. I'm sure you're also very concerned about what is happening in Britain.

I think it's our duty as Muslims to cooperate on all matters where common good is what we are working for. Working for peace, and especially lasting peace, is a paramount aim in my life and it should be in all Muslims' lives. We must cooperate in order to address the current situation and issues that confront us.

Three issues are confronting us today: One is extremism, which leads to hate and prejudice and anger.

The second, and this is most important, we need to cooperate and create partnerships in the areas where obstacles are thrown in the way of world peace, such as the Middle East. If the Middle East and other areas are not tackled, the whole world will continue suffering and confrontation will arise wherever possible.

Third most importantly, we must support Rev. Moon's efforts, which are not only bringing all sections of the community of the world together but are also helping us to understand that where there's a will there's a way—if people are trying to get to the will of God on earth, everlasting peace will come. That's why I'm here. Of course, London is on my mind and heart. Every day I'm in touch with and giving advice to various agencies about what to do. Even this morning, daily papers have printed a front-page story about our efforts to promote helping the emergency agencies, including the police. We congratulate the police for arresting those people alleged to have caused the problems on July 7th and July 21st. We salute our agencies, their efforts and also their cooperation. We ask all

Muslims in the UK to be the eyes and ears of these agencies, so we can eradicate this evil and heinous crime from our midst.

Initially, President Bush had to make effort to be more embracing of Muslims....

I know of President Bush's activities in the White House and have visited the White House to discuss community-based initiatives. The program was mostly Christian-based; we advised them that it has to be all embracing. It would not be right to exclude any community there. Britain is lucky because of its commonwealth role in the past century and its connection with many Muslim countries. For thirty years, we have been working together with all statutory and voluntary agencies. Inter-Faith Network UK is a body that represents all faith communities and is in dialog with the British government.

The government has a unit within the Home Office called the Faith Unit and also in the Foreign Commonwealth Office we have a unit called the Faith Unit, whose duty is to communicate with faith communities. Faith communities have buildings, have resources, have people and have congregations, so you cannot exclude faith communities. Having a secular government does not mean that faith communities should not participate. Actually, in the British government's philosophy, faith communities have not only been consulted in every area but have participated in every area.



Two men whose hearts are embracing of all faiths encounter each other at WCSF 2005

We work together.

There is an action plan on behalf of the British government, a document that came out two years ago, and on the basis of that we are not only given funding for community cohesion work but also for the prevention of the type of activity that we are facing currently. Faith communities are valued, appreciated and also included in power and resource sharing with the British government. That's why it's a different government than many other European governments or even those in other parts of the world.

How would you describe the level of interaction between faiths in Britain?

Through Inter-faith Network UK, there is interaction nation-

ally between all faith communities, and 184 cities have inter-faith bodies working on a local basis as well. There's one in my town, Brighton, where we've been active for thirty years. There is trust and confidence between faith community leaders, and when there's a crisis, the faith community leaders come together.

There is an issue of how these leaders' connections and trust can be transferred to the local level. And that's why local groups are working hard, so that all churches, mosques, synagogues, gurdwaras and temples also try to unite and work together. The faith communities can provide leadership on a moral basis and can also motivate people, stimulating their generosity and their volunteerism. This is really a credit to the faith communities, because for most people coming to volunteer, their motivation and conviction come from their faith background. There are a lot of activities going on in Britain nationally for interaction between faith groups as well as locally.

I wonder if there isn't a generation gap where older Muslims are proud to be British, but younger ones who've been through the school system there may have suffered from prejudice.

I think you're absolutely right, but the generation gap is not just an issue in the Muslim community. The whole British society has suffered from that.

Obviously, the Muslim community and Asian community are hard working communities. Some people work from 9 to 5, others have extended jobs, where they start at 10:00 in the morning and finish at 2:00 AM. They might work seven days a week, sometimes neglecting their children. If they impose their own cultural values on their children, some children rebel, because of a situation where British society has given them various opportunities, but this issue of a generation gap is an issue for all communities not the Muslim community exclusively.

I personally feel that alienation of the young and not trying to understand their concerns but only dictating to them has not helped in the British society. We wrote a number of times to authorities that our education system and our social services system have to accommodate young people's voices. We need to create youth councils in every town, so that young people get a feel of power and responsibility, so that they're not excluded.

There have to be some educational facilities in every town. There must be opportunities for every young person who graduates to get a job within a year or two. We have seen that young people do not have jobs for ten or fifteen or even twenty years and that causes frustration and anger. Frustration and

anger with a lot of spare time available to them creates a problem for the society.

We have seen that half of the police in every city in Britain today are only tackling the center of the town on Saturdays and Sundays to stop youngsters from coming out of nightclubs and pubs and creating havoc in society. That is not acceptable. We have to make sure that our young people take full responsibility as citizens and behave themselves, rather than waste their energies in negative activities.

It is not a Muslim issue. It is a general issue in the whole society. Looking at hooliganism in football, we can see the energy these young people have. I hope and I wish and pray that their energy can help them become good people motivated to do a lot of charitable work and to help in other areas.

The main thing is to address the issue of the social conditions where they live—educational and job problems, which will eliminate their anger and frustration. You have to understand why young people do the things they do. If we don't understand the root causes of their anger, I don't think we'll be able to solve the problem.

Would you say that there is less ignorance of Islam in Britain?

Some surveys have shown that only 2 percent of the population has any understanding of Islam and most of that is negative. Ninety-eight percent do not know about true Islam. Their only knowledge of the current situation in the Muslim world comes from what they read in newspapers, and you know that newspapers do not give an accurate picture of Islam and Muslims. They use inflammatory language and sometimes provide a very stereotyped and negative image. It is hard work for Muslims to educate Muslims as well as others. We have two duties: Muslims need to educate other Muslims to integrate and to participate fully in the society where they live. They should not isolate themselves, because isolation is suicide.

The other element is that we need to help the majority of the community not to see Islam and Muslims as a threat or even negatively, because these are human beings and human beings need to be respected as they are, valued and included in all aspects of our society. Muslims need to promote the tolerant aspect of Islam as a faith, so that there is recognition of our commonality as human beings. We all are human beings. We all are different, but as human beings we must try to build relationships with one another. These are hard tasks and there's a long way to go to bring total understanding of the best aspects of Islam to all communities. ♦



Left, Imam Sajid speaks at the IIFWP Assembly 2005 as Michael Jenkins, Taj Hamad and Sheikh Izzadin Al Khatib Al Tamimi look on; right, In a committee session



GUIDANCE FOR COUPLES YOUNG AND OLD

By Betsy Jones

Introduction of Betsy Jones by her son Matthew

When it comes to marriage education, my mother is my best teacher. She's lived it. I'm very proud of the marriage my parents have, and feel extremely fortunate to have grown up in it. My parents share the intimacy they do because, at least in part, they have been proactive about developing their marriage. They've attended seminars together, read books and practice in their daily life the insights and skills they touch on in this article. For those of you that know my mother (which growing up seemed like everyone), you'll know that the words you see printed in this article were delivered with big laughs, frequent tears and a heart that truly cares.

I want to congratulate all those who are here—the parents, the newly blessed couples, members who are thinking about the blessing at some point and people who just wanted to listen and who're not really sure at all.

I want to say to you that besides a Father's heart—moving and directing things, God has a mother's heart. God has a big heart. He loves every one of you. No matter what your situation is, there's a way for you, a unique path. I can remember what it was like as a young person. I joined the church in 1967, and I wondered even if the church could absorb a person like me. I couldn't relate sometimes to the members. We all had such different backgrounds.

One time, when I was about to leave the church, I went to a foreign movie. There were all these people falling and doing all kinds of things in the movie. The subtitle read, "A religion in your life that doesn't make you suffer will have no meaning in your life." I thought, "Oh, okay. Well, this one certainly does. So maybe I'll go back." So I crawled back and I said, "Okay, whatever it takes, I'll do it."

I feel that way about marriage. God has given me little messages along the way—when the way wasn't so easy—to encourage my husband and me. We're here thirty-four years later; and we're now grandparents. It's been a wonderful, amazing course, following behind our True Parents.

I really do feel that though the foundation True Parents have created is invisible, it's very strong. In my husband's family there was a divorce; he grew up in that environment and suffered a lot because of it. When I was first blessed, I was afraid of that kind of

situation happening to us. At that time, I recall Young-oon Kim telling me, "But you have Divine Principle, and he has a relationship with God." I realized that that made a difference. We had some kind of viewpoint to guide us through life and through temptations. We also had been guided to cultivate a relationship with God. So, I do want to say, as you're all starting off at various points in your lives, that with your relationship with God, you can do tremendous, creative things.

In trying to create a lasting love, the worldly viewpoint is to try to go out there so you can grab what is going to make you happy. "There's somebody. They have a nice smile. Maybe I'll pull that one in. That one could make me happier. Oh, that one's kind of tall, I'd be proud to stand next to him." The reality is, when it's all said and done, the challenges you pose to each other where you have to invest more than you'd bargained for are what you are grateful for later. The blessing isn't about just finding someone to make you happy; it's a lot about serving the other person to make them happy. It's the opposite.

Resilient love

I'm going to cover some core beliefs that I think are helpful for creating lasting love and just a few insights and a few skills. I'll have my son and daughter-in-law, Harvet and Kori, help me with part of it.

I'm going to cover this first part briefly, because you know all these things, but I'm going to emphasize the fact that you should think about the blessing as an opportunity to grow rather than to receive. We need to envision marriage as an opportunity to practice virtues of friendship, loyalty and generosity.

Besides just uniting a man and a woman, the blessing puts God at the center of your marriage. In the Hebrew, the word for "man" is translated as "fire" and the word for "woman" is translated as "fire," so the two, man and woman, without God can consume each other. That's the idea. We really do need to be cultivating our relationship with God all through our life courses, especially to handle the challenge of a marriage relationship. To become like God, we have to become like God in our essence, which is to be giving toward each other, to be sharing.

Sacred intimacy

Another point that is very important is the sacredness of sex. It has been highlighted throughout this workshop that the only way you can have intimacy—and everyone wants to be intimate with their spouse—is by being faithful. They go hand in hand. The more you can trust the other person, the more you can let your guard down and let your needs be met by that person. This takes a lot of vigilance and a lot of humility. To look at yourself and think, “Well if I’m over here, maybe I’ve got to change. I’ve got to purify myself.” I’ve had that experience many times. I’ve gone to Cheongpyeong several times, sat on the floor and tried to make conditions to purify myself. My husband has also. We are coming to restore many things, so sometimes we have to walk through many temptations.

Ideas differ on what love is

Most couples come from different backgrounds, so their definition of what love is is very different. You can’t expect your spouse to have the same idea of what love is and to view love in the same way. This was a stumbling block for my husband and me. I kept thinking that in my family, we did things a certain way. Like my mother liked to take her two children shopping for shoes. She liked to notice if our clothes were worn out. I got married and kept thinking my husband should love me, which means, if my shoe has a hole in it, he takes me shopping. I remember saying to him, “I have a hole in my shoe,” and he said, “Yeah?” And I said, “Well, do you think... Could we do something about it together?” I’m thinking, ...” like my mother used to do.” And he said, “Well, if you need a new pair of shoes, go get them.” I felt so hurt.

Another difference we had was that I like to be physically close, because I grew up in a family that sat around the kitchen table talking for hours. In my husband’s family, they didn’t see the parents so much. The children would sit around having TV dinners in front of the TV. They didn’t connect so much.

So, when we were first blessed, he liked to be by himself and I was trying to get close—different, totally different, ideas. He felt love means “Give me some space!” I thought love means “Give me some closeness!” It took us a while to figure this out. I share this with you because you’re both right in what your definition of love is. You need to understand your spouse’s definition.

This next point is from a very good book by a Dr. Gary Chapman¹. I won’t go into all the details of it, but I’ll just say that we need to be willing to learn our spouse’s primary language of love.

Our little granddaughter wanted my husband to read her a book. She has an English-speaking Father and a Korean-speaking, English-speaking mom. She has books in both languages. She ran upstairs and grabbed an English book and ran to my husband. She wanted him to read in his language. She thought “My grandfather speaks English. I’ll get him an English book.” It’s as simple as that.

I’m trying to understand even what my children’s language of love is, so I can speak it. I’m trying to understand what my spouse’s language of love is, because I may be thinking I’m loving this man, but he’s not responding; I may not

be speaking his language.

So this is just a framework to go over very, very briefly:

Words of Affirmation—some people like it when you say, “You did a nice job.” They really appreciate that.

Quality Time—I’m one of these people who if you just give me twenty minutes of quality time can fix a lot. So, when my husband sits down and gives me a little quality time, I feel so good. He now knows that’s my language, but in the beginning of our relationship, I’d start to talk and he’d have his hand on that doorknob. He’d say, “Are you finished?” We’d get into these big fights, “Am I finished! What do you mean?” He didn’t know that I just need a little time, you know?

Receiving Gifts—I gave him a gift for our first anniversary and he didn’t like it. He didn’t like getting gifts. His family had a lot of material things, but there was nothing behind it. He didn’t like gifts. I thought, “Whoa, this is different!”

Acts of Service—Some wives really appreciate if the husband goes out and warms up the car, scrapes the windshield, helps with the dishes. The wife makes him a cup of tea. Some people really respond to that, most people do.

Physical Touch—My husband would definitely say, “I feel loved when you put your arm in my arm when we walk across the street.”

It’s very important to understand what your spouse’s language of love is. I am going to ask Harvet and Kori to share a little bit about what their language of love is, and when they feel loved, so that you get the idea.

Harvet: My language of love is Acts of Service. Usually she goes to bed before I do, and when we first got blessed, she would leave the light on for me, so it wouldn’t be totally dark when I came into the room. I always liked that, but I didn’t tell her. When she stopped doing it, I guess I was too prideful to say, [in a child’s voice] “Could you leave a light on for me?” When we went to a seminar very similar to this one, I happened to bring this up, so ever since then, she started leaving on the light again. I always like that.

Kori: I was just trying to save electricity, but anyway... For me, I like to give gifts, so I would give Harvet a lot of gifts, but he doesn’t really like that. So, we went to the workshop and it was nice to figure out that his language is Acts of Service. For me, out of all of those—Receiving Gifts is one—but Quality Time is probably

the most important to me, so that’s mine.

Betsy: Okay thank you. [pointing] What’s your first name?

Audience member: David.

Betsy: David, do you know what type of person you see yourself as?

David: I’d say my primary language of love is Acts of Service.

Betsy: Acts of Service.

David: Because I see my mom does that unconditionally. I see it all the time in my family. I’d say that’s the thing that I notice the most.

Betsy: All right. So, whoever marries David, you’d better know that that’s going to score very high with him.

Okay, great! For the next point,



Mrs. Jones says her husband’s eyes twinkle when they speak of going to the mountains. She’s not a fan of mountaineering, but she is there, side by side with her husband Farley, as she has been for the last 35 years.



The World Culture and Sports Festival was conceived by Father Sun Myung Moon to not only bring together nations but to bring together the various religions of the world in an effort to create a world of harmony and lasting peace in the context of athletics. What Father Moon has done that surpasses the Olympics is to bring together young men and women from various countries representing the world's various religions in the context of athletics, using it for them to bond together, to pray together, to work to truly create a world of true and lasting peace

I want to say something similar. Besides speaking your spouse's or your children's language, we also want to compose a concept called "real giving."

Having a good marriage isn't a matter of having the same definition of love. It involves understanding your partner's definition and showing love based on that definition rather than your definition. We're going to give to our spouses what's important to them whether we understand it, agree with it or not. That's "real giving."

My husband's eyes twinkle when we talk about going up to the mountains. I'm here to say I climbed Mt. Marcy in New York, the highest point in New York State, and I don't like mountain climbing. Somehow, I got to the top.

I have a picture of my husband taking a horseback ride with a mask on, because he's allergic to horses. He knew I wanted him to share that kind of activity with me one time. This is in the last year. He did it for my sake, not for his.

Some of you have East-West marriages. In Eastern cultures, your spouse needs to be appreciated sometimes for being quieter, maybe not as outgoing as you think somebody should be, more internal. These things need to be respected. Particularly between cultures we see things differently, but differences don't have to be major stumbling blocks; how we handle them makes all the difference.

In the Blessed Family Department, in the early days, American husbands with Japanese wives would come in for counseling. I'd say, "Well, what's the problem?" The American husband would say, "I just want a friend. I just want a friend in my spouse." Whereas the Japanese sisters, who grew up in a more vertical tradition, wanted a husband to be doing well—maybe in the structure of the church—or trying somehow to be a more vertical person. I'm just saying that

even if that's not in your nature and not your way, be willing to extend yourself.

At this point, were going to practice a couple of skills.

I'm going to just quickly run through some points about making marriage last. We need to have certain strategies, because there are things that happen in a marriage.

I am going to ask Harvet and Kori to demonstrate how it's easy for disagreement to boil over. It's called escalation.

Or when you have different opinions about things it's very easy for one person to withdraw.

Or if you're mad at your wife and you come home when she's cleaning the garage. You come in and you're just angry so you say, "You didn't clean the dishes." She's waiting for you to notice that she's cleaned the garage, but you talk about her not cleaning the dishes. That's invalidation. These things are very easy for us to do. Just to get a sample of what it's like, we'll have Harvet and Kori demonstrate escalation.

Harvet: We'll do a real-life one. Hmm... interesting. I haven't seen this bag here before. Is this new?

Kori: Yes.

Harvet: When did you get it? I mean, I thought you had a pretty substantial collection of bags already and didn't have to add to it. I think we talked about that before.

Kori: No, this one's different!

Harvet: It looks the same. Don't you have a black one with white stripes? It looks pretty much the same as the one I saw before. You always do this without telling me!

Kori: Stop acting like you're my dad. I can't believe you!

Harvet: I mean, do you think I want to act like your dad? But if you can't control it, somebody's got to put his foot down. Money doesn't grow on





at a young age by getting to know the races, the cultures and ethnicities as well as the different religions of the world. It was quite visionary for Father Moon to create this context for sports—a festival that could not only celebrate the best of athletics but also move it into an internal level, where young men and women could see the beauty each one possesses as divine sparks, as made in the image and likeness of God.

—Archbishop George Augustus Stallings

the tree in the backyard! I don't want to be bossy, but you just make me. You're so irresponsible that I've got to lay down the law.

Kori: Oh! I've had enough of this. I'm walking out.

Harvet: Geez! I try to talk about it, and she walks out. How mature is that?

Betsy: Thank you. So there you have it. It could start simply, a simple difference about a view of money. Maybe in Kori's family she could buy things. I know that when I visited her in Korea, she had jobs and earned money. She could buy things. Now, she's blessed to Harvet, who thinks, "Whoa! You don't do that without talking to me"—different ideas about control and about how to use money. Right there you've got conflict.

Strategies to manage conflict

Rules are sometimes good. My husband and I did not understand that it's good to have some rules about handling conflict. One strategy point is to detour around dangerous places. What they were going through was a dangerous place. Kori's walking out; she feels frustrated. She is withdrawing. You know, they're not handling it. They're just not handling it well.

Ground Rule Number One: When conflict is escalating, we will call a time out or pause. We will try talking using the speaker-listener technique or agree to talk about an issue later at a specific time.

They were starting to approach a conflict area. The first rule is not to try to talk to each other when the pot is boiling. Exercise the first rule. Have you chosen a signal to give each other when you want to stop that kind of negative cycle? What I'm suggesting is that each couple—and it can be between parents and children too—have a signal that you actually use

that means "We're going to stop." We're going to try to stop when these danger signs arise in our relationship, because they become like termites. If unchecked, they eat and eat away at all the good things—the spiritual foundation you've all invested in, your parents have invested in. The emotional investment can be eaten away by what these danger signs indicate.

I remember Taj Hamad once said that when he saw something brewing with his wife, he would say, "They are coming!" That was his signal to take a timeout. It's important to decide on some signal.

You want to not sweep conflicts under the rug. You want to respect the fact that there is a conflict and you're going to try again, this time using a speaker-listener technique or talk about it at a specific later time. "Let's agree to talk about it at eight o'clock, okay?"

When my mother asked, "Do your husband and you disagree about anything?" I couldn't think of anything in the beginning that we disagreed about, but within a fairly short time after coming back from Korea—after the blessing and all the talks by Father and wonderful guidance—it was almost as if he wanted to go one way and I wanted to go the other. Even at a wedding reception my parents had for us, my husband said, "We'll sit right here at the table," and I said, "No, we're supposed to go around and greet all the guests at the tables." We had different ideas right off the bat. We approached things very differently.

When you disagree, postpone it by a signal and then always speak about these kinds of disagreements with structure, so there can be safety.

A commitment to keep communication safe is very important even with parents and children. I find that if my children feel that I'm going to blow up or overreact, they shut down. Even more importantly in a marriage, when you have disagreements,



it's hard to keep it so that you can say something and not expect that you're going to get a big reaction.

Now we'll have Harvet and Kori demonstrate actually using the speaker-listener technique, okay?

Harvet: Is there a prop for the speaker to hold? Oh, thank you. We'll use my favorite example again—the bags.... Kori, what's this thing? I haven't seen this one before. I've lost track of the vast collection at this point, but I haven't seen this one.

Kori: I just bought it, because I liked it.

Harvet: Well, actually—They're coming! Time out!... Well, Kori, I'm just going to speak my mind first, okay? I've got the floor. I used the time-out signal.... I feel a little bit frustrated that you don't seem to understand that I think buying extra bags is not something we should be doing right now, given our financial situation. I think it's better to be more reserved with our spending.

Kori: Okay. Are you through? Are you finished saying what you want to say? Is there anything more about that? No? So, you're frustrated that I spend money when we can't afford it.

Harvet: Yes. And... I wish you would take our speaker-listener technique more seriously.

Kori: Okay, so you feel it's important to take the speaker-listener technique seriously. Is there anything more about that?

Harvet: No, nothing more about that. I'm done. I've expressed my feelings. Would you like to say something?

Kori: Well, I feel that when you yell at me for buying things, you're being really controlling, and it doesn't feel good.

Harvet: You feel that when I yell at you, I'm being controlling, and it doesn't feel good to you. Is there anything more about that? No? Are you done?

Kori: Yes.

Mrs. Jones: Okay. Very good. There's a type of teamwork here, where they've agreed that the person that's expressing the conflict isn't going to hit the other person emotionally. And the person that is receiving and listening is going to not react and boil over or blow up. Once safety is established by the structure, a lot more intimate things can come out. We're talking about two related things here. Speaking our spouse's or our children's language of love and detouring around these little dangerous places, so we don't waste a lot of energy there. And I can tell you, my husband and I spent a lot of energy over there until we understood some of this.

There are so many things to absorb. We don't want you to feel overwhelmed, because all these things may not be relevant to you today. You all have each other.

But it's very important that you feel that when you run into these disagreements, that you're not alone. Number one: It's normal. And number two: there are constructive, healthy ways to manage differences and to talk to each other about differences.

My husband often says to me, "You leave the refrigerator door open." We've done this in the speaker-listener technique and I'll say, "Well, I don't think it's such a big problem. You can shut it." So, we have these differences, but I feel criticized when he says that. And I think there is something in the way I've responded that causes him to feel criticized. People often criticize each other,

and that builds up a kind of resistance.

Actually, my husband's goal is to try to conserve our finances, so he can tithe and do other things, for the family. He has that mentality. That's really the goal for him, and if I understand what his goal is, when I actually do something to respect that goal, what's very nice is a technique called "cheerleading"—for him to say, "Betsy, I feel that you respect what I'm trying to do here, and I really appreciate it."

If I make effort and he says something to me like "Thanks for your support," that's cheerleading. That's going to encourage me to keep going—right?—to keep moving in that direction.

Another point I want to make is that you ought to know what you want. When a wife has a certain goal—perhaps she wants her husband to give her a little more freedom so she can buy a pocket-book or do some little thing that she would like to do—if he shows her some respect sometimes, but she ignores it, it's less likely to be repeated.

In other words, if she knows what she wants, rather than haranguing the other person with criticism—"Come over here; come see things from my point of view." No, the more that he steps over to her side—and she really cheers him on for doing that—the more he's going to want to step even farther over to her side.

These are strategies for creating lasting love. And, of course, there's always the famous technique of taking a deep breath and counting to ten. It's a self-soothing technique, because sometimes, you don't know why you're upset. You have no idea.

One time, on my mother's ninety-third birthday, I had asked my husband to please put music on. He couldn't get the CD going and he said, "Oh, we can listen to the radio." And I said, "No, my sister wants the CD music." He goes, "We can listen to the radio." We felt this tension toward each other. Later I realized that I grew up in a family where my father liked to fix things and make everything work. So, I brought that expectation to the marriage. So, for me, in the middle of the party, things could either escalate and I could say, "Farley, please do this!" or I could kind of take a walk around, be by myself for a minute or count to ten. I realized at that time that I didn't know why I was upset. I just had to pause myself. This is also important.

Certainly prayer is the number one thing to do. I can remember in the early stages of our marriage, we even stopped the car one time when we were tense and both prayed out loud. Sometimes hearing the other person pray is just a helpful thing.

The last rule says, "Besides protecting the conflict area, we will make time for great things. Okay? That's what we're doing. We're trying to minimize the time we spend on conflict so we make time for great things.

You can actually make a list where you each independently write down things you enjoy doing. Between my husband and me, I'm going to go to the mountains this summer. He's going to come to the beach. We've made some plans based on doing some things for some friendship and for some sensuality. We're going to make time for some closeness, physical closeness and emotional closeness, like just sitting down, sitting on a rock together in the



In 1971, when we were known as the Unified Family, at a leaders meeting; From left: Catherine Erickson, Carl Rapkins, Farley and Betsy Jones, Neil and Rebecca Salonen, George and Hillie Edwards, Jackie Stock, Jon Schuhart and Judith Lejune.

CONTINUED FROM PAGE 17....VETERANS

between left and right.... Korea in 1945 still was a remote country known only to a small number of missionaries and adventurous businessmen, holding little importance in the official scheme of things."

Soviet Russia pulled all its troops out of northern Korea by late 1948, leaving behind military hardware and pulling strings from behind the scenes that would eventually lead to all-out war. The United States had withdrawn its occupational forces by June 29, 1949, though military and political advisers remained in Korea. This was almost a year to the day before the Korean War began. By this point in time, Korea was fully divided. The offering had been split. As Dr. Son described it, "Because of the Allies' failure, Satan could attack more aggressively and internally Father was imprisoned by Kim Il-sung in the Hungnam Special Labor Camp. In an emergency, heavenly soldiers came to liberate him. That was the Korean War."

Hostilities continue

In a clear, recent demonstration of what Dr. Kwak calls "cultural communism" at work, a South Korean university professor, Kang Jeong-koo, wrote in a column on an online news site, "Without U.S. intervention, Korea would not have suffered such bloodshed and destruction. To 4 million Koreans killed during the war, the U.S. is not a lifesaver or friend but an enemy."

When asked if UPKMF will take an active role in countering statements such as that of Professor Kang, Dr. Son said, "We dem-



The Korean War veterans are greeted by the Little Angels

onstrated our view through this event. Why did this organization show up at this moment when Korea's social situation is so full of ideological confusion? Veterans from sixteen nations came. We visited the Sixth Division, the National Cemetery in Seoul and the UN Cemetery in Busan. Those visits themselves sent a strong message to the liberal social movement. Did you see the TV coverage? KBS News gave ten minutes to our events. They followed us all the time. SBS, too; and they interviewed Rev. Kwak. Also, the Peace Embassy [IIPC] brothers and sisters used this great cause to invite diplomats, they brought sixty people. We will make UPKMF national chapters in all sixteen countries. These are Peace Forces for Cheon Il Guk, without guns. These men have had experience fighting. We shouldn't fight again.

We need peace and love. We can solve all conflicts with true love and truth."

The Korean War did not come to a definite end; what was agreed to fifty-two years ago was simply a cease-fire; and the internal war it reflected continues to this day, because as Dr. Kwak put it, "the thirty-eighth parallel still exists... in the hearts of human beings." It is perhaps no accident that UPKMF's Convention 2005 took place as the Six Party Talks between the Koreas, China, Japan, Russia and the United States were ongoing. Dr. Son says that as a providential imperative the reunification of the Korea must involve other parties. He says that from time to time and with great intensity Father still emphasizes, "The Allies, the Free World, still must complete its providential role successfully. The Korean War has not ended; it is still going on!◆

ocean.

I remember one time when I sent my parents on a twenty-fifth anniversary trip. I saw a slide with them standing on the beach holding hands. I used to worry about their marriage, but somehow, when I saw them out in a beautiful environment, holding hands together, I felt so reassured.

My mother said she grew up in a family where there wasn't a lot of physical expression of love, so she determined that my father and she were going to create that environment of kissing when people left and came home and hugging one another—so it has to start in the couple. It starts in the couple.

I've seen some blessed couples, where the husband will come home and the wife opens the door and she's ready to criticize something about the children and he just walks right to the TV. They'll come in for counseling and I'll ask, "What's wrong?" She says, "He just goes right to the TV." I'll ask, "What's she doing?" "Well, she's standing at the door." So, you both have to look at what you do to create problems and agree to work together to solve them like a team.

The final point is to please try, when somebody does something to hurt you, to be the first one in your relationship to apologize. You know, "I'm sorry." My husband, I have to say, is a wonderful master of taking responsibility when we have a disagreement. He's the first one to say, "I'm sorry." And he always owns what it is he did. It's very hard not to forgive that.

But we can hold on to grudges. We're all very good at that. If we hold people down, thinking, "I'm not going to forgive you." They're like a prisoner in a pit they can't get out of. Believe me, if

you do that to your spouse, once they do get out, they'll run the other way. I think as a church community we have to forgive each other. We have to have the spirit of love and forgiveness for everybody in our church community, which represents the heart of God and True Parents. Many times I've seen True Parents listen to all kinds of unusual problems, even many things you can't imagine have happened. Father's only concern is to make a strategy for restoration. He sees all the problems that we have had in the first generation and the second generation, and he only sees them as fruits of the past. As a True Parent, he tries to think of strategies for restoration.

If we've created problems, if we've sinned, however we did it... I can say I've done many wrong things in my heart and have had many thoughts I'm not proud of, but I felt like I kept coming back to God and asking God to forgive me. I've felt God's forgiveness. I've felt True Parents' forgiveness. I've felt forgiveness from my brothers and sisters. It's very important to give that to each other and not to judge another person in this community, because you don't know what other people are daring and what they're restoring. We should be lifting each other up, raising each other up and investing in each other.◆

1 The Five Love Languages: How to Express Heartfelt Commitment to Your Mate

The article was based on the transcript of a presentation Mrs. Jones gave at a seminar held at the Unification Theological Seminary

Unity as a Weapon against Hateful Destruction

RYS responds in the aftermath of interreligious violence



By RYS Nigeria

About a year ago, the news in Nigeria was filled with sad events taking place in the State of Plateau, which had been known as a center of peace and tourism. There was evidence of the multiple killings of infants, mothers and young people and of some pastors being slaughtered in cold blood. Attendant with this, water sources had become tainted with disease-causing parasites. Smoke from burning homes, cash crops, automobiles, churches, clinics and other property rose high into the clear blue sky. This was suffering inflicted by men on their fellow men. Armed with sophisticated guns, cannons and flammable liquid, the attackers were both vicious and organized. Yelwa Shendam stood out as the worst hit. The smoldering tensions can still be felt there and in other villages in Plateau.

The cause has been attributed to a religio-political tussle over ownership of land in this mineral-rich state, which is in what's known as Nigeria's middle belt. As elsewhere in Africa, where desertification is eating away at healthy land even as populations rapidly increase, disputes have arisen between cattle herders and farmers. Observers have noted, though, that in countries where quarrels involved only the scarcity of grazing area used by a pastoral tribe and cropland utilized by a farming people, there has been compromise. In nations like Nige-

rian, where there are other contributing elements, the struggle has given vent to long-held enmity. In Plateau, though they breathe from the same atmosphere, have the same God, are constrained by the same boundaries and share a common destiny, the cattle-herding, nomadic Fulani are Muslim and the Tarok farmers, who see themselves as native to the land, are Christian.

Nigerians witnessed weeks in which the sky seemed to be raining ash. The effects of this rippled through the nation. The federal government and some foreign civic organizations have tried hard over the last ten to eleven months to bring the situation under control. A Peace Initiative Committee, intended as an intervention apparatus, was set up by the government in April and has worked tirelessly to put an end to the gunfire and violence.



Some of the women and children who survived the carnage remain displaced. Not surprisingly, all of the survivors carry emotional scars. The attacks and reprisals by Muslims and Christians left in their wake death and misery; the toll of destroyed property is so high it rivals the worst in the last thirty years.

It is against this backdrop that young people, under the umbrella of Religious Youth Service (RYS) went in to demonstrate to doubters the spirit of interreligious harmony. What was destroyed through religious dishar-



Once known as a peaceful state, Plateau, in Nigeria, exploded recently in violent clashes between people who once were neighbors. RYS has brought youth of various faiths to the area to spread a message of peace.

mony by those who don't understand the purpose of religion is to be restored through religious harmony by those who do. The re-inspiration of the hearts of young people, both Christian and Muslim, has been undertaken not by a political body but by a deep-rooted and practical peace-building institution having an integrated mission.

The nature of the project

"Religious Youth Service has leaped where others would not dare." This was a comment made by one journalist who followed the five-day program, whose theme was *Peace: A Product of Interreligious Action and Understanding the Hope of the Nation*. Conducted by RYS participants, it was the thirteenth in a series of events called the Africa Rising Program, an initiative of the Interreligious and International Peace Council (IIPC).

A beacon of peace spread out to most political and religious leaders calling them to adopt the conflict-prevention and interreligious harmony strategies of RYS. Most outstanding in this effort was the chairman of the Plateau State Council of Traditional Rulers, the Gbong Gwom Jos (paramount ruler) of the Berom tribe, Da Victor D. Pam. A man of peace indeed, he was a source of hope and inspiration.

Young people from across the country were mobilized for fieldwork and community service in Kassa Village, a community that was formerly home to both Muslims and Christians and which had suffered grave destruction in a short time during the crisis period. Our RYS team assisted in the provision of well water for the survivors. Surface water had been their major sources of drinking water, but it had become polluted. Villagers are now suffering from an outbreak of a water-borne disease, bilharzia.

The community woke up on May 6 and 7 amidst an atmosphere of harmony generated by young Christians, Muslims and Unificationists working as one with one common goal—lovingly serving the needy by the digging of a well. The community's traditional ruler Da Gwom Gyong Rongdon said, "I would never have believed that Muslims could come to our community to raise up what they had brought down in such a manner." Asked if he would accept Muslims retuning to dwell again in Kassa, he responded, "We will, if they show genuine repentance and follow RYS's approach of

selfless service.... We loved them. Because of what your organization is doing, we will try to love them again."

A high point came on Sunday May 8, when the RYS team demonstrated service in action toward displaced Muslim women who gathered at the Jama'atu Nasril Islam (JNI) building, very near the Central Mosque in the city of Jos. The RYS team, which was made up of both men and women, was jointly led by Mr. Norris Nwansi, the RYS national representative for Nigeria, and Mr. T. S. Kerim, the RYS director for West Africa. When the leader of the youth wing of Jama'atu Nasril Islam (JNI), Sani Abadul-aziz, who had participated in the project's opening ceremony and represented the chief imam of Jos, led everyone into the Central Mosques, it was with an air of jubilation that some of the woman participants said they never believed in their lives they would ever enter a mosque.

RYS and our mission in the state were later introduced to the murshid of the Central Mosque, Alhaji Abdulrahman L. Adam, its secretary general, Aminu Sadisu Abdullahi, and other officials of the Central Mosque who came to welcome us. Responding to an explanatory speech by Mr. Kerim, the murshid said he was amazed that "young people like you could take on a mission of building peace regardless of religious borders. I pray that the spirit behind the vision of Religious Youth Service fill in all the spaces and crevices in the minds of other youths." All the great religions speak about peace, but all too often, religious differences have been a cause of wars.

"I had my secondary education in a Christian school," the murshid continued, "In the University of Jos, where I lecture, my department head is a Christian. Now I have further learned by what your organization is doing in Nigeria that religion ought to be a force for reconciliation and the mediation of dispute. We wish you could continue this sort of project with this spirit in more areas in the nation."



Top: the Central Mosque in Jos; right: a Nigerian Muslim at prayer



Reacting to a speech that Mr. Nwansi had given, he said, "There is a need to support and build an inter-religious harmony and peace center for the genuine study of other religions, because it is the ignorance of our own religion's teachings and that of others that is the root cause of religious tensions and violent clashes. A peace center is a welcome idea."

Peace becomes a mere word when it is not backed with genuine acts of selflessness and sacrifice. In fulfillment of this assertion, immediately after the Islamic evening prayers, the RYS team made a presentation of relief materials to those people rendered homeless. The recipients had eyes laden with tears when they heard that the RYS group is made up of various religious believers. There was a deep-hearted vote of confidence for RYS from those who had been displaced by the recent clashes.

Drawn by the force of love and admiration, Muslim youths gathered and listened to the introduction to RYS as explained by Mr. Kerim (a Muslim). Using Koranic verses, he taught them what they have never been taught before. In reaction, they said, "We want to be members of RYS. How can we join? They said they were ready to undergo interreligious harmony training and serve as volunteers as Mr. Norris had suggested.

It is not okay to be merely tolerant of other religions. This misconstrued term "tolerant" has been a verbal missile marring true effort at interreligious cooperation, harmony and coexistence. The actions of RYS (if sustained) have placed the verses on peace in *World Scripture* into a new context. In doing so, no religion can fail to recognize the divine wisdom and righteousness embodied in other faiths.

Conclusively, this year's RYS Project in Nigeria has showcased the process of mutual discovery and interreligious cooperation. In every act of service is peace brought a step closer. ♦

The Sun Shining over Senegal



A Hoondok Church Touches a Community

By Mbaye Diop

Brother Emmanuel Umoren comes from Nigeria. He was blessed in 1999 to Cecile Sagna, a Senegalese sister. After spending a year in the Senegalese church headquarters, he went to live in Medina Fass Mbao, where housing rent is cheaper. Medina Fass Mbao is a city of 30,000 about eighteen kilometers from downtown Dakar, our capital city. When the decentralization system began in our movement, I appointed him hoondok church leader for his area.

Three months later, on Sunday March 20, as the national leader, I went with my family to attend their first hoondok meeting. Seventeen people from the neighborhood were there. I used the opportunity to explain our philosophy of peace and our activities. I showed a picture of True Parents and explained who they are and how they began their mission. The people were very glad to see that God uses anyone, not only Muslims, to achieve His will. They expressed the desire to develop a deeper connection to our peace movement.

The next month, on Sunday, April 17, I went again with our CARP director to give a lecture on HIV / AIDS prevention. Twenty-five people attended, among them old men and women and leaders of some associations. The people's response was remarkable. They expressed a desire to bring more people, especially young people, to hear the lecture in our native language, Woloff. I am not an expert in Woloff, but I trained myself by giving lectures to Jamoo students. Jamoo is the name of a school that WFWP runs in Dakar. Now, when it comes to giving HIV / AIDS lectures in Woloff, I am among the best in Senegal.

Because people expressed interest in what they'd heard, they

decided to organize a big meeting. The International Relief Friendship Foundation (IRFF-Senegal) also wanted to present a donation of \$1,000 worth of malaria medicine. We combined our projects, which caused the meeting to become an event that attracted the interest of even the mayor of Medina Fass Mbao himself.

This combined meeting, which lasted from 4:00–7:00, took place on Sunday, May 15. As people were arriving, students from a local elementary school sang welcoming songs and read poems on AIDS. Ladies offered words of thanks. Religious leaders offered prayers. Youth leaders expressed their appreciation. And Brother Emmanuel took the opportunity to deliver a wonderful speech as the hoondok church leader. Before he stood in front of the people, many women started demanding he speak, "Emmanuel should speak! Emmanuel should speak!" They complained to the emcee, because even though he had already planned to invite



Emmanuel to speak, he had not announced it. That's why the women were calling his name. And when Emmanuel did start to speak, they were clapping their hands and praising him for his great work in this area.

As the national leader, the wonderful opportunity of giving the main speech was mine. I testified to the great things

True Parents are achieving in the world. I explained what FFWPU is, what IRFF is and what WFWP is and how we would like to expand our peace movement in order to provide greater benefit to Senegal. I also explained the meaning of the name "Emmanuel," saying that it was the first name given to Insa (Jesus' name in Islam) and that it means "God is among us." I told the audience that it is not by chance that Emmanuel had come to live there. People confirmed the truth of this and applauded.

Finally the mayor of the city gave his congratulatory address. He told us he was very moved by our work in helping him to take care of the people of his city. He said he would like us to continue working with him to solve community problems. He also expressed the desire to see a Jamoo school opened in his area.

We took a family picture with the mayor and other dignitaries to end the first part of the program. Part two of the meeting focused especially on HIV / AIDS prevention. There were some important Muslim dignitaries there including the imam of a mosque, though most of the hundred and twenty-



About 200 people attended the workshop

ty people were older women and young people. Many others stayed outside, because the place was too small to contain them all. It was also very hot!

There were two lectures on HIV/AIDS prevention besides mine. These were given by representatives of the Red Cross. I asked them to go first to prepare the people. They used ten minutes each, and because they did not have a computer or video projector, they could not attract people's attention. When I started showing pictures and explaining things in greater detail, people became quiet and concentrated intently.

After an hour of lecturing in Woloff, I ended. The Red Cross team leader expressed his team's desire to visit our headquarters and if possible to be trained by us. To end the whole event, the mayor invited everyone to take a coffee break at his assistant's house.

The spirit world at work

When we had arrived that morning at 10 AM, I noticed that there was a gloomy atmosphere around the house facing Brother Emmanuel's. There were sad-looking people sitting by the door and from inside I heard groaning sounds. I concluded immediately that someone had died there, though Emmanuel and his wife, who were focused on preparing for the event, were not aware of it. I let them know what was happening in their neighbor's house.

In Senegal, people have strong solidarity. Whenever something like a death occurs, everyone stops what they're doing and rushes to the house where it has happened. They might even spend all day there offering sympathy. I was



Emmanuel Umoren and his wife Cecile Sagna have made great progress in their hoondok church area in Medina Fass Mbaou, Nigeria



regret for not being able to stay until the end because of his full schedule, but surprisingly, he not only stayed until the end, he even organized the coffee break afterward.

There are twenty-two area chiefs that support the mayor in running the city. One of these chiefs was very busy with his niece's wedding, at which he was to be the emcee. He announced in his speech that regrettably he would have to leave by 5 PM, but he, too, could not tear himself away until the very end.

Emmanuel told me as I was leaving that from now on he will have to hide when using public transportation, such as

the train, because people rush to him to say, "Thank you! Thank you very much! This is the first time someone has taken care of us like this." As a church leader, he is becoming increasingly famous. Medina Fass Mbaou is a small city, so the smallest event can become well known in a very short time. Everyone is surprised that Emmanuel and his wife have been able to move their community so much after having lived there for only four months. Emmanuel's landlord has asked him, "Who are you? How is it that you can mobilize even the mayor of our city, bringing him to this area, which he has never before visited? Myself, I had never even met this mayor. I had only heard about him. What kind of power do you have, Emmanuel?" This is the foundation to receive the Messiah. So the sun is shining in Senegal from Medina Fass Mbaou. ♦

Mr. Diop is the National Leader of FFW-PU Senegal

thinking that our program might have to be postponed. Astonishingly, people did not seem at all interested in what was happening at the neighbor's house. They paid a short courteous visit to that house and headed to our program. Once there, they started dancing, singing and shouting with joy, while a few people were crying less than fifty meters away. Under normal circumstances, in a Muslim culture, expressing joy openly when someone in the community passes away is almost criminal behavior. It seemed as if tradition had been swept away, at least that day.

The mayor came very late to the event. He apologized, saying that only that afternoon had he been personally informed that the event would take place. An invitation had been sent to him, but he had not received it. Belonging to a very strong Islamic denomination, he was in the midst of an important prayer meeting at his house when he was given the news. He immediately left for our event. In his speech, he expressed



Left: Mr. Diop greetings the mayor, Mr. Jousou Assan Mbaye; right, a group photo with the mayor during the coffee break

Seeking to Be God's Hero

The European Second Generation Office runs an annual essay competition on a different theme each year based on the theme at their summer activities. This year, it was "Heroes for God." SunMi Clyburn, aged 15, who is from a national messiah family, was a finalist in this year's competition. We are pleased to reproduce her essay here.

By SunMi Clyburn

Most of us surely ask ourselves what we mean to God and how we make Him feel. Even though I've made mistakes in my life, I believe that through all those small things—big and little decisions that help me make a difference in the lives of other people—I make Heavenly Father proud.

In my daily life I take ownership at almost every step I take. I like being a leader and taking responsibility for things. And people around me appreciate that kind of behavior, so if someone is supposed to be in charge, organize interschool parties or do something new and spontaneous, I'm the first one in line. I'm an open person; I try to understand and get along with everyone, which in many cases makes me a mediator between enemy camps. Even though it can get tough, I do my best. Many times I scold them and push them to take initiative, listen and try to understand what the other side has to say. Usually they do that after a period of time, even though that doesn't mean that they become friends afterwards.

Most of the time I'm pretty much of an individualist, but I know the value of and prefer team work. Being in a team can take you so much further than one would get alone. A very simple example is sport and I know that well, because I've been on the volleyball and basketball teams for the past five years. Playing together gives us a common goal, we get to know each other much better, and we learn to see differences as advantages. We also push each other to do our best.

Over the years I made a pretty strong foundation at school and I gained the respect and trust of both the students and teachers. Many people say that when I'm gone there will be so much less life at school, because I always serve, I really change things and make my surroundings a better place.

Another thing I know makes God proud of me is that I myself am pure. The way I do it is maybe more a result of a life-long habit than a thoroughly thought-over decision. I've always been a tomboy; just after I moved to Poland I got pretty extreme. The girls I had to deal with at the beginning were so vicious and mean and it's mostly because of the experiences

I had with them that I started to hate girls, and for years I couldn't get along even with sisters or my own sister. I didn't want anything to do with them, so naturally boys became my best friends. They taught me almost everything—my way of being, thinking, talking and dressing. So guys never saw a potential girlfriend in me—ba!—they didn't even qualify me as a girl for most of my life; so when my buddies would want to do some "no girls allowed" activities, I was always invited to come along. I'm sure that all that is good for both sides, because it's a good protection for me and they could get to know a girl that wants to be their buddy—not flirt with them. By now I've learned to get along with girls (that took me some time) and even though most of the times I still don't understand them, I appreciate the time I spend with them.

I've been attending DP workshops every year since I was eight and I think my active participation in studying the truth might be one of the major reasons God can be proud of me, because I learn to understand it with my heart and make it my own. Through studying and teaching the Divine Principle, I learned to appreciate the authority of the True Family and Dae-mo nim. I follow one very important thing my Mom taught me—to question everything I study in order to make

it my own. In that way I can apply the knowledge I gain in my everyday life. Those workshops inspire me and help me survive another year isolated from other BCs, when the only support of faith and belief is in me, not in my peers that believe in the same things I do. That way I learn why it's so important to develop my own relationship with Heavenly Father, not depending on my parents' or other people's relationship to God. Then I can feel God working and His presence in my everyday life.

Workshops are full of challenges that take me to my limits, and they help me develop my character, realize what I consider priorities and learn to be strong enough to put those priorities first in my life.

I also learned to appreciate being a BC and even the fact that I'm in a very small HARP community, because I can take part in creating it all. Now, many times I help the other Polish blessed families—I do Sunday school, baby-sit the younger members of the second generation and teach the kids different things. When they grow up I know they'll have a better situation than I do, partially because I'll always be there to support them.

Even though I always like to plan ahead, I'm aware of the fact that before I've reached my goal my plan would've been changed a million times. And that's refreshing—to know that there is always something unexpected, that's yet to be discovered. But if I were to write down an outline of my future plans, a major part of it would have something to do with HARP, being a leader, taking ownership, supporting people who really need it. Besides that I have my own dreams, and I believe God gives us talents so we can use them for the greater good and make it easier for each other to live in this world. I would like to become a journalist and a writer, bring a difference to the lives of people through my words. I would also love to play the guitar in a band—get to people through music. The closer future starts with this summer when I've decided to be a team leader at the Junior Harp workshop. I want to be one, because it'll be a huge challenge for me, plus I would like to make the workshop a great, eye-opening experience for some people—like my team members. As a team leader it's not only because I want it, but it's my responsibility. After the



Like Father, Like Son

A Mission Linking the Generations

In a June 23, 1996 speech given in New York,

By Sung Hwa Bessell

Father explained that the national messiahs' mission belongs to three generations of the volunteer families. Sung Hwa Bessell, 19, son of national messiahs Gerhard and Ulrike Bessell, expresses what it has taken for him to adapt to such a responsibility.

I think I can now say that the life I have been leading since coming to Guatemala has been very good for me as well as for the country. Things were in a terrible state when we first came here. It seemed like the worst place to ever live.

The first difficulty that I encountered was that even though my dad was home, he was occupied with members and could not be there for us all the time. In the beginning, I didn't understand why he was spending time with people he didn't even know and who in reality didn't listen to him much anyway, because he is German and only the Cain national Messiah.

After a while I understood that my parents were doing what they had been sent to do—loving people and showing them how much True Parents love the world. They were supposed to take care of everybody else and love them even more than their own children and family.

It was a hard life, in almost every respect; school was hard because I had difficulty talking to people and because

people were harassing me for being a

foreigner. I stood up for myself after an experience when four guys beat me up. Since then, I have developed the attitude of never in my life being a pushover. I stand up for my beliefs, and I work to see that people do the right thing.

I also have had experiences from an early age that many people never have. I have been doing Religious Youth Service (RYS) projects since I was fourteen and have been helping in many other ways,



Sung Hwa and his wife, Ami

such as with Pure Love Alliance (PLA) and by lecturing. I now feel the heart of a son toward God and True Parents. I feel more now than I ever did before that what my parents are doing is good and necessary.

For many of my siblings, it has been hard because they have built up some sort of resentment toward my parents for not being there enough for them, but I feel that I could not have had better parents. Even though they have been putting the mission in front of their children, what they have done has always been for the good of the world and that, in my mind and heart, makes them about the best people that I know of.

I am not saying that it was easy. It was quite hard for some time to not have them there when I needed protection in school or when I had serious encounters with people of other faiths, but I have come through it all, and I feel that I have benefited from this life. It was hard when my mother passed to the spiritual world. I could have thought that this country had killed my mother and that they have never responded to us, but I feel I don't have the right to say so. If the country has not changed, it means that we, my family, have not done enough and have to work harder to be able to get a response.

I can't say that I am without blessings; I can speak three languages now. I can do simultaneous translation. I am able to stand up for myself. I can give lectures. I can look opposition in the eye and say I will not stop until you follow the way. I received the blessing in December, and all I can say is that I want to continue to live the life I have been living, to help bring Cheon Il Guk into existence and to never stop serving and loving God as *my* Father. This is a small part of my testimony and though many national messiah children cannot see it, receiving a mission in another country, as I have in Guatemala, has been our biggest blessing. ♦

summer's over I'll go back to school for my third and last year of junior high and I'll make sure it's the best year for both me and my school mates. I've already got a clear and realistic plan of what to do to make my school a better place, and since I've been elected school student body president for next year, I'll have the chance to make those ideas a reality.

I remember I used to think there was nothing in me anyone could be proud of. I wasn't proud of myself, so I never expected my parents—not to mention God—to be proud of

me. I couldn't help but think that if I were born a perfect person, things would be different. The older I became, however, the more I realize that it isn't being ideal that makes Heavenly Father proud, but the path we take to perfection. I don't believe I'll reach the end of that path in this lifetime, but when I look at my life, at every time I had the strength to rise, every failure I overcame, every time I chose to do the right thing, I can think of myself as a hero for God. ♦

A photograph of a person's hands typing on a laptop keyboard. The person is wearing a blue shirt. In the foreground, there is a spiral-bound notebook, a fountain pen, and a small jar of ink. The background is a blurred outdoor scene with greenery.

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